

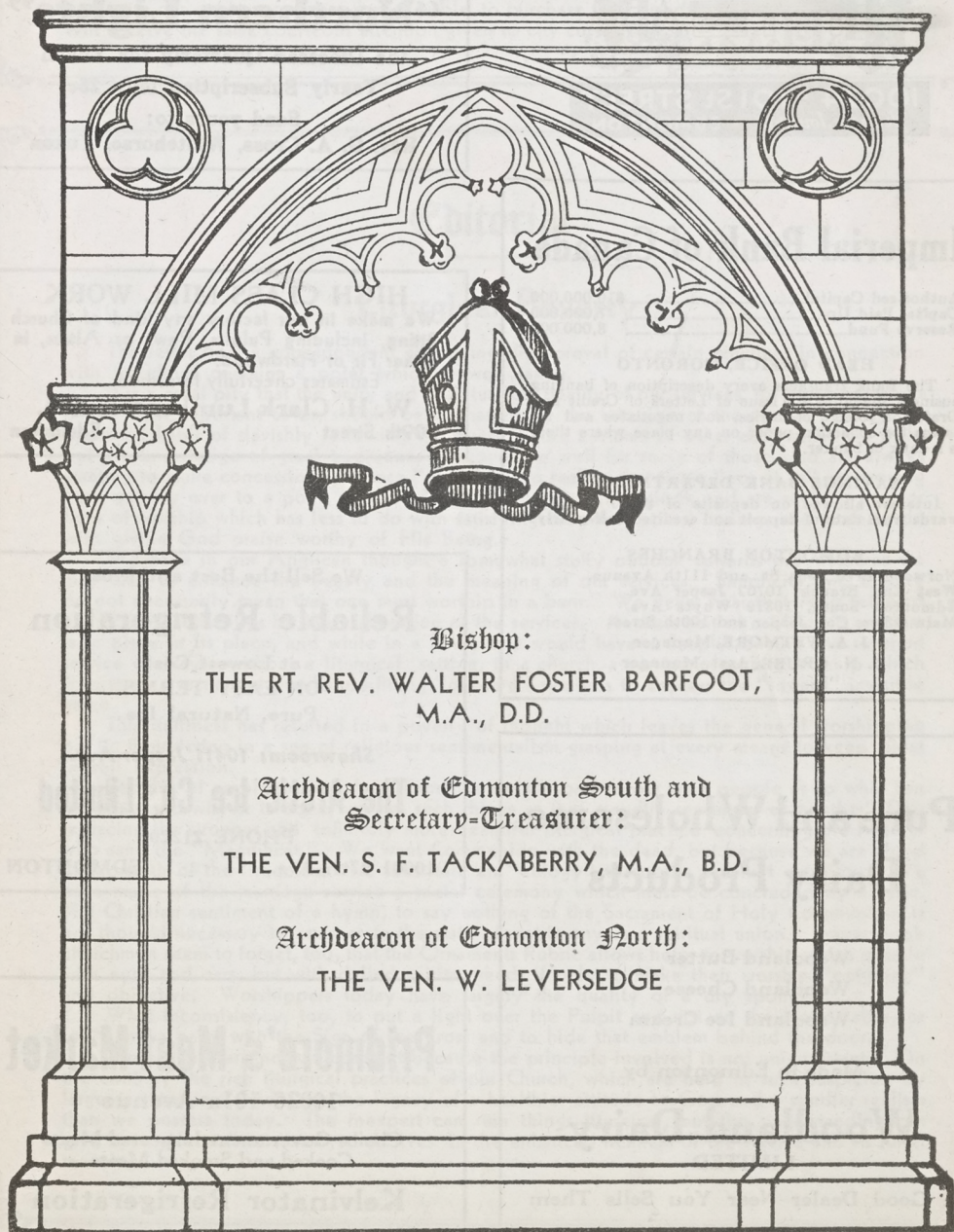
The Church Messenger

DIOCESE OF EDMONTON

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Editorial

Liturgical Poverty

The letter from a correspondent expressing disapproval of certain practices in connection with weddings contains a point which is well taken.

It is a great pity that the unity and the liturgical beauty of our services, for those occasions in life most important to us, should be so marred by the intrusion of the secular and by the depraved habit of slavishly following the questionable customs of other denominations without the knowledge of great traditions. It would be well for some of those who are always wanting to make concessions to those "not of us" to realize that those "not of us" are moving very quickly over to a point of view definitely liturgical in outlook and are seeking a purer form of worship which has less to do with satisfying the worshippers' feelings and more to do with giving God praise worthy of His Being.

We have in our Anglican thought a somewhat stuffy outlook towards the measures we may take to enhance the beauty and the meaning of our services. Simplicity and dignity do not necessarily mean that one must worship in a barn. We never hear that Jesus rebuked the Temple authorities for the elaboration of the services. A dress suit or a Masonic emblem is in place in its place, and while in a home one would have a deeply moving and reverent service of prayer without a liturgical setting, in a church, a service of public worship which is in itself a sacrament should use fitting "outward" symbols to express the "inward" invisible grace.

This stuffiness has resulted in a poverty of thought which leaves the general worshipping public floundering in a sea of religious sentimentalism grasping at every means to keep afloat in self expression.

Because of an almost hopeless ignorance on the part of our own people as to what can be done and why it is done, we get such things as the maudlin sentiment of Mother's Day replacing the stronger and infinitely more beautiful liturgical practice concerning the Mother who sang the "Magnificat." We want Communion with the dead, but because we are afraid of the truth of the "requiem" we substitute an "eulogy" to soothe our hurt emotions. We have made of the marriage service a social ceremony which must be concluded by a lyric. The Christian sentiment of a hymn, to say nothing of the Sacrament of Holy Communion, is not thought necessary to consecrate the state of matrimony as a spiritual union. Prayer book churchmen seem to forget, too, that the Ornaments Rubric allows helps to worship which people with eyes and ears, but with dulled spirits, need, if only to make their worship "outgoing" and objective. Worshippers today have largely the quality of a dry sponge.

What inconsistency, too, to put a light over the Pulpit and not on the Holy Table; or to "sign" a baby with the Sign of the Cross and to hide that emblem behind the door.

These things are not unimportant because the principle involved is not unimportant. On the contrary the rich liturgical practices of our Church, which are held in such suspicion by large sections in Canada, are the legacy of a healthier attitude to God and a sturdier realism than we possess today. The inexpert can ruin things liturgical, but the understanding can give beauty for ashes to many drab lives in the enhanced richness of the service and its fuller meaning.

The North American Ecumenical Conference

Toronto, June 3rd to 5th, 1941

A small conference with a big name—so some might designate the conference of American and Canadian Churchmen, held in Toronto, June 3rd to 5th, and reported in our news columns this week. Certainly as compared with the ancient ecumenical councils, which represented undivided Christendom, or such modern world conferences as those at Oxford, Edinburgh, and Madras, the Toronto conference was both small and relatively unimportant. But as marking the first real attempt on this continent at an international and interdenominational gathering in Christian fellowship, at a time when thinking in continental and hemispheric terms is growing rapidly, the "North American Ecumenical Conference" has a peculiar significance of its own.

First of all, there is that word "ecumenical," which has been revived in modern Christian thinking after a lapse of many centuries. Dr. Cavert aroused a storm of laughter when he quoted the description of the word, in its current use, as "phonetically execrable and logically questionable, but etymologically incontestible, psychologically estimable, and pragmatically inevitable." Certainly there is no other word that quite serves the purpose, for the ecumenical viewpoint is one that at least tries to include in its scope the whole of Christendom.

This was particularly apparent at Toronto. Interdenominational gatherings in the United States and in Canada almost invariably assume a pan-Protestant character. The presence of Anglican representatives may help to broaden the outlook, but we are so commonly regarded as just another Protestant sect, that the note of Catholicity that we might bring to such meetings is likely to be completely obscured. In Toronto several of the Anglican delegates, notably the Bishop of Algoma, stressed this note of Catholicity, while the presence of Bishop Jasinski of the Polish National Catholic Church and several representatives of Eastern Orthodox Churches added the note of universality that is so prominent a feature of ecumenical gatherings in Europe but so generally lacking in America.

So the conference was truly entitled to call itself "ecumenical," in a sense. Its claim to be "North American" might also be considered a bit tenuous, for there was only one native representative from Latin America, along with Bishop Beal and another American missionary from the Canal Zone and two representatives, one native and one missionary, from South America. But Canada and the United States were amply represented, and there was an increasing desire apparent, as the conference proceeded, to include within its view the Christians, both Catholic and Protestant, of Latin America, French Canada, and the West Indies. The credit for this broadening of scope is largely due to Dr. Mott, who has given special attention to the problems of Latin America, having made five visits to those countries during the past year and a half.

Those who have expected far-reaching findings from the Toronto conference, or a great forward step in the direction of Christian unity, were bound to be disappointed. Unlike such a conference as that at Edinburgh, in 1937, which met for two weeks and followed ten years of preliminary study, the Toronto conference met for only three days, and no particular topics were assigned for advance study. The papers were of a high order, and the discussions

were valuable to those who participated in them, but for the most part the significance of the Toronto conference was in the Christian fellowship that it fostered and the general broadening of horizons that comes from friendly contact with those of other viewpoints within the Christian community.

The conference also had another significance—that of keeping open the channels of Christian understanding in war time. For it was very apparent in Toronto that Canada is wholeheartedly in the war. Flags and posters everywhere, troops drilling in the fields, soldiers on the sidewalks with shoulder designations indicating troops from such distant provinces as British Columbia or Alberta, military bands, exhibits of tanks and machine guns—all of these things lent a grim touch to the deliberations of the conference.

It was interesting to note that, generally speaking, the most militant utterances came from citizens of the United States, though the Canadians were without exception behind the war effort of their mother land. Thus it was an American who urged the immediate military intervention of the United States, and a Canadian who cautioned the gathering not to conceive of the war as a struggle between black and white, with no gradations of shadow. But the general tenor of the conference was: (1) that Hitler must be defeated, not as an end in itself but as a prerequisite for a just and enduring peace; (2) that the channels of ecumenical friendship and (so far as possible) communication should be kept open in war time, and (3) that now is the time to plan for a peace settlement consistent with Christian ethics and morality.

This last point was accepted by the conference as one of especial importance. It was emphasized by several of the speakers—notably Mr. Taft, who pointed out that unless the Christian communions had a constructive, united, realistic program for peace, they will have even less influence on the diplomats gathered about the peace conference table than they did at Versailles in 1919; and that influence, said Mr. Dulles, who was present, was exactly nil. Consequently much attention was given to the ten points for a just peace set forth by the Anglican and Roman Catholic Archbishops of England and the Moderator of the English Free Churches. The Malvern findings also came in for discussion and general commendation, not in detail but as the kind of approach to post-war problems that should be made now, while the war is still in progress.

In this connection, a hopeful sign was the frequent reference to the importance of cooperating with the Roman Catholic Church in developing a common Christian front, not in matters of dogma but in the application of Christian morals and ethics to the international situation. It was felt that Roman Catholicism and non-Roman Catholicism were in the same boat, and would alike suffer persecution if the totalitarian philosophy should prevail. It was further felt that if the non-Roman religious forces of North America were to take a truly continental or hemispheric viewpoint, they must work in harmony with the Roman Catholics of the United States, Latin America, and French Canada. While this was recognized as an area of great difficulty, it was felt that it must be explored. One discussion group gave special attention to this matter, and unanimously asked the leaders of the

conference to make an official approach to the Roman Catholic hierarchy with a view to developing in Canada and the United States some such common front as that indicated by the joint setting forth of the ten points in England.

Still another noteworthy feature of the conference was the "service of ecumenical worship" that was held at its conclusion. A number of such services have been held in recent years, but this was, we believe, the first in Canada. Such a service is fundamentally different from the old type of "union service." It is of course non-sacramental, but it embodies traditional and customary prayers from many strains of Christian tradition—Eastern Orthodox, Anglican Catholic, European and American Protestant. This particular service, held in a large Baptist Church, the front pews of which were filled with Anglican Sisters in their black and grey habits, emphasized at once the fundamental Christian fellowship of all baptized men and women, and also the unhappiness of the divisions into which the Christian Church has been torn by the sins of her children.

For all of these reasons, the Toronto conference marks a high point in the ecumenical movement on this continent. Perhaps the next such conference may be held in Havana or even in Mexico City, and may be even more representative and so more truly ecumenical. God moves in a mysterious way, sometimes very slowly and sometimes with amazing rapidity. And, as Bishop Oldham pointed out in his sermon at Toronto, the Holy Spirit can still accomplish miracles when the disciples of Christ gather together and find themselves of "one accord."

Bishop's Engagements

For July

July 1 to 6—Calgary Summer School.
 July 7 to 13—Edmonton Summer School.
 July 13 to 15—Visit of the Archbishop of
 Rupert's Land.
 July 20—Westlock; Barrhead Parish.
 July 22—Wabamun.
 July 27—8 a.m., St. Stephen's, Edmonton.
 July 27—11 a.m., Induction, St. Peter's.

Diocesan News

WAINWRIGHT DEANERY MEETING

The Wainwright Deanery W.A. held their meeting at Viking, on June 24th. Holy Communion was celebrated by His Lordship, assisted by the Rev. C. Clarke, and forty members were present, also Rev. Court from Edgerton and the Diocesan officers.

We adjourned to the parish hall where we were pleased to welcome our Bishop, the welcome being extended by Mrs. Scott of Viking.

The business of the day resumed with reports from the branches extending from Tofield to Edgerton. Mrs. Adams welcomed Mrs. Chamberlain to our first Deanery meeting, who in turn extended her greetings. After lunch the Rev. C. Clarke opened the session with a hymn and prayer.

Mrs. Conn spoke of the Social Service work.

Mrs. Gutteridge on "What We Are, Our Aims and Objects"; and Mrs. Tackaberry held a "round table" conference with discussion which proved both interesting and helpful.

The Bishop gave us a very inspiring address, from which I am sure we will all benefit.

The president and secretary-treasurer were returned to office, and next year's meeting place is to be at Tofield. Vote of thanks were given to His Lordship, ladies of Diocesan Board, and Viking hostesses.

The Bishop closed the meeting and everyone agreed we had had a very successful and inspiring day.

DIOCESAN NOTES

Hearty congratulations are extended to the Ven. Archdeacon and Mrs. S. F. Tackaberry on the occasion of their Silver Wedding. At a reception held in the Mission House, on June 27th, a presentation was made on behalf of the clergy, the members of the Diocesan Executive Committee, and the members of the Diocesan Board of the W.A. Besides the Bishop, who paid tribute to the work and the example of both in the affairs of the Church, the Rev. W. H. Hatfield for the clergy, Mr. R. H. Cautley for the laymen, and Mrs. Chamberlain for the women, expressed their good wishes and their deep appreciation of the contribution they had made to the Diocese.

* * * * *
 Congratulations to the Rev. and Mrs. R. S. Faulks, of St. Peter's, Edmonton, on the birth of a son, July 3rd, 1941, at Royal Alexandria Hospital.

* * * * *
 The Rev. Cyril Clarke has been appointed to the Chaplaincy of the 2nd Battalion, Edmonton Fusiliers, R.C.A., and will attend the camp at Sarcee from August 1st to August 15th.

* * * * *
 The Rev. J. Anderson has accepted the parish of Mount Hope in the Diocese of Niagara. We extend to Mr. Anderson our good wishes for every happiness in his new work.

* * * * *
 We welcome the Rev. and Mrs. S. T. Bell to the Diocese. Mr. Bell has been doing excellent work in the Diocese of Athabasca, first at Hines Creek and then at Fairview. He is to take over the Parish of Manville, succeeding the Rev. L. A. Bralant who has accepted the Coal Branch Mission.

* * * * *
 The Church in the Camrose district has lost a friend and faithful supporter of many years standing. Mrs. Roper was laid to rest on June 12th.

From the days of the early settlement north of Bittern Lake until now the name of Roper has been intimately connected with the Church in the Diocese. The members of the family are now resident in various parishes of the Diocese and all are faithful and loyal servants of the Church, continuing the great tradition of a name which is known both in Canada and England. Mrs. Roper's dignity and quiet acceptance of life was rooted deeply in a strong religious outlook.

* * * * *
 The death of Mr. J. Large of Killam removes from our midst one who will be greatly missed. Always ready to help the Church, his sanguine temperament and strong religious conviction were great assets. Our sympathy goes out to the members of his family whose deep affection he richly returned.

* * * * *
 The Rev. Canon G. P. Gower addressed an inter-denominational meeting of the clergy of Edmonton in St. Stephen's College, on the Toronto Ecumenical

Conference. An interesting discussion took place afterwards.

In Vermilion a group of church people gathered in the Memorial Hall, under the chairmanship of the Ven. W. Leversedge, on June 25th, when a similar address was also given?

* * * *

If you visit a summer resort where Anglican services are being held, don't forget to worship there.

* * * *

On your holidays church envelope subscription is liable to be forgotten—why not put it on the offertory plate before you go.

CORRESPONDENCE

"Dear Mr. Editor,

In attending weddings in our Anglican churches I am always impressed with the quiet dignity and simplicity of our Marriage Service. Our Holy Catholic Church is founded on the fellowship of love, binding together all its members in brotherly affection to share each others joys and sorrows. To me the Marriage Service is a true portrayal of this Christian Faith, two people joined together by God in a bond of love dedicated to share each others joys and sorrows, no matter what may come. One feels that Christ is truly present, as at the Wedding of Cana, adding sanctity and holy joy to a spiritual union. There is one thing however at some weddings which in my humble opinion disturbs the atmosphere of true consecration. It frequently happens that during the signing of the register a vocal solo is considered necessary and such songs as "Because" or "O Promise Me" are sung. To sing "O promise me that someday you and I . . .," when the promise has just been made, seems ridiculous.

I would like to suggest that the clergy insist, where a solo is desired, that one of our beautiful hymns be sung instead of these insipid vapourings. It also seems only ordinary courtesy to me that the regular officers of the Church, where the wedding is being held, should be asked to take these services.

Yours truly,
O.A.L.R."

DEANERY CONVENTION HELD AT SEDGEWICK

Wednesday, June 11th, was a red letter day in the life of the Parish of St. John's, Sedgewick, for on that day the local branch of the W.A. entertained representatives from the other branches in the Rural Deanery of Camrose, at the Annual Deanery Convention of W.A. Branches, and the Parish received the Lord Bishop of the Diocese, the Rt. Rev. W. F. Barfoot, D.D., who was paying his first visit to Sedgewick since his consecration.

Representatives from W.A. branches in the following parishes attended the convention: Ponoka, Wetaskiwin, Bittern Lake, Camrose, Daysland, Killam, Loughheed, Hardisty, Hughenden, and Sedgewick.

The convention opened with a service of Holy Communion in St. John's Church, conducted by the Bishop, assisted by the Rev. Rural Dean Wallis of Camrose, and the Rev. C. E. F. Wolff, at which there fifty communicants.

Following a short interval for light refreshments and the taking of photographs, the Deanery President, Mrs. Barnett, of Wetaskiwin, called the meeting to order and the address of welcome to the delegates was given by Mrs. Smith of Sedgewick, the reply to which was made by Mrs. Elkin of

Ponoka. A brief talk on the Diocesan Summer School was then given by the Rev. W. T. Elkin. The roll call was then taken and about forty delegates answered.

There followed the reading of the minutes and some reports from various branches. At one o'clock the meeting adjourned to the United Church hall where a delightful lunch was served by the members of the Ladies' Aid of the United Church.

The meeting re-assembled at two o'clock. Following the reading of other reports and addresses by Mrs. G. P. Gower and Mrs. W. M. Nainby, the Diocesan Literature and Girls Work Secretaries, the election of officers took place. This resulted as follows:

President, Mrs. Barnett, Wetaskiwin; Vice-President, Mrs. A. Wallis, Camrose; Secretary-Treasurer, Mrs. Roper, Bittern Lake.

The Bishop then addressed the meeting in which he emphasized the tremendous value of forming regular habits of prayer in the spiritual life. After the closing prayers had been offered by the Rev. C. E. F. Wolff, Evensong was conducted by the Rev. W. T. Elkin of Ponoka, assisted by the Rev. J. H. Dicker of Hardisty. Tea was then served to the delegates at the home of Mrs. W. G. Ambrose.

In the evening, at half past seven o'clock, an Induction Service was held at which the Bishop Instituted the Rev. C. E. F. Wolff into the Cure of Souls, and Inducted him into the Incumbency of the Parish of Sedgewick, Killam and Loughheed. The Rev. W. T. Elkin acted as Bishop's Chaplain and read the Bishop's Letters of Institution and License, after the vicar-elect had taken the oaths of Allegiance and Canonical Obedience. After the formal Institution and Induction had been made by the Bishop, Mr. H. Gascoyne, the People's Warden, presented the new Vicar with the keys of the church and vicarage, in token of his acknowledgement by the Parish as its lawful Incumbent.

The sermon was preached by the Rev. W. M. Nainby, Rector of St. Faith's Church, Edmonton, and a former vicar of Sedgewick. Mr. Nainby stressed the importance of finding time for God amidst the manifold duties and distractions of our daily life. Further prayers and the Benediction by the Bishop brought a truly great and instructive service to a close.

There followed a reception at the residence of Mrs. Ambrose, at which all present were given an opportunity of meeting the Bishop, who spoke a few words to those present in his own personal and intimate way in which he told of his pleasure at being again in Sedgewick, and gave his very best wishes to the Parish and the new Vicar.

Thus a very happy day came to a close.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL
The Rev. Canon A. M. Trendell

A Confirmation was held in the Cathedral, on Ascension Day, when a class of 38 candidates were presented. The majority were over the age of 18 years and all had been preparing since the middle of January. The Rector regards this preparation work as the most enjoyable and the most important task of the whole year. There

Some Thoughts on Peace

VII.—PEACE AND PLENTY

By Rev. Ebenezer Scott, M.A., B.D.

Peace and Plenty are two words proverbially linked together. Long before Lord Beaconsfield brought back Peace with Honour from the Congress of Berlin in 1878, men spoke and wrote of Peace and Plenty as inseparable companions. As far back as in one of the most favourite of the Psalms they are pronounced to be one:—"Peace be within thy walls, and prosperity"—or "plenteousness"—"within thy palaces."

President Roosevelt, in one of his speeches, which, like those of our own Mr. Churchill, seem destined to become historic landmarks of freedom, laid emphasis on freedom from the fear of want. There can be no peace without freedom, and there can be no freedom where there is fear, and want makes fear. Ancient Psalmist and modern President are in concord as they sing the praises of Peace and Plenty.

If we are to have peace in this world, the nations must consider the welfare of one another. We believe that we of the British Empire have shown the way to a larger commonwealth of nations. The world is a large place. It is a place of plenty, and there cannot be true peace until all the nations have a rightful share in the fulness of the world's wealth.

At the same time, Christianity refuses to recognize all schemes of purely material betterment as answering all the requirements of man's essential being. Our Lord's own words are written in largest letters over all Christian teaching,—“A man's life consisteth not in the abundance of the things which he possesseth.” Every man has a right to possess something; individual possession is bound up with personality. This is where Christianity must part company with Communism. But Christianity teaches that the wealth of the external world is only rightly used as a means towards higher ends. Not only in Communism, or extreme socialistic systems, but in many less pretentious schemes of social reform and philanthropic effort it is tacitly assumed, even though their advocates may not admit it, and may even be honestly unconscious of it, that material welfare is the highest good, the supreme blessing of man.

The relation between external prosperity and the peace of the soul is after all a question of degree. The principle of sufficiency without excess, plenty without greed, wealth in its true meaning of well-being without the limitless multiplication of material possessions, runs through the whole of the New Testament teaching. “Having food and raiment, let us be therewith content.” Christianity sees the danger of excessive riches both to the common weal of humanity and to the higher interest of the man who may be successful in accumulating them. Glaring inequalities of wealth are not consistent with the Christian order. It is the young man with “great” possessions who turns away sorrowful when Christ states his terms of entrance into His kingdom. On the other hand, it is no part of the Christian programme that all men should have equal possessions. Though there should be no “have-nots” in a world of plenty, to the end of time there will be degrees among the “haves”; and those who have comparatively little, as long as they have sufficient, have no right to feel any grievance; for the things of which they may have less than many of their neighbours do not belong to their essential being. External possessions are only the means, not the end, even of this earthly life,—only the clothing even of this mortal body. They lend security to our present state, and are to be received with gratitude, but they do not of themselves give inward peace.

Shorthand phrases are catching; but they often lead to loose, shorthand thinking. "Peace and Plenty" is one of these. If there is to be peace within the walls of the great city of this earth, and prosperity within the dwellings of our human kind, it will not come from a scramble for wealth and possessions. The smallest nations and the most obscure men are equal with the proudest empires and the mightiest potentates in the eyes of Him who possesses all things. Our heavenly Father knows what each one of us needs, and there will be peace and plenty for all who seek first the kingdom of God and His righteousness.



Comments Original and Otherwise

"Curate"

CHURCH FELLOWSHIP IN ENGLAND

In England during the last few weeks unusual demonstrations of Christian unity and fellowship have taken place. At Castleford a great procession of representatives from all the churches passed through the town, led by the Salvation Band. A mass-meeting was held in the Co-operative Hall. At Barnsley, in former years the procession was confined to Church-people, but on this occasion it was conducted by the Council of Christian Churches. In the Public Hall, Rev. W. Roseveare, an Anglo-Catholic clergyman, delivered two addresses. At Penzance, Cornwall, as a precaution against raids Anglicans and Nonconformist people and their leaders held four different processions, instead of one massed crowd.

At Coventry when air raid victims were buried in a common grave, the funeral was attended by some 3,000 people. The Service was taken by Father Simpson (Roman Catholic) and Rev. T. Cunningham Fraser, President of the Coventry Free Church Council. The address was given by the Bishop of Coventry. Many of us heard the Archbishop of Canterbury and the Roman Catholic Cardinal speaking from a common platform in London when their addresses were broadcast.

A funeral for many of the victims of Nazi bombs at Plymouth was held recently and the bodies buried in one "communal grave". An address was given by the Bishop of Plymouth; Lord and Lady Astor, who are Lord Mayor and Lady Mayoress, were present; and a Roman Catholic priest, a Free Church minister, and a Salvation Army captain took part in the sad ceremony.

In a recent issue of the Church of England Newspaper I came across this rather startling announcement in large capital letters.

ARCHBISHOP TO PREACH IN METHODIST CHURCH

Then I read that the Bishop of Manchester had given his consent to a widely planned interchange of pulpits for the two Sundays of the Religion and Life Week, and that the Archbishop of York was to be included in the list of special speakers. He was to preach at the Sunday morning Service in the Victoria Hall

(Methodist) and in the evening in the Bolton parish church.

When I compare these happenings with our practice here in Canada I am very much perplexed as to what a parish priest may or may not do in the matter of pulpit exchange.

DANGER OF PERJURING OURSELVES

On June 3rd the comment on the selected Bible section in Forward Day by Day read as follows:

A layman came to his rector and said, "I have been studying the Prayer Book critically. Every page is crammed with *ultimates*. By that I mean that all the Services express the most exalted ideals. They are the 'last word' in devotion. But few in our congregation can use them with sincerity. We are unrealistic and in danger of perjuring ourselves."

The rector asked, "Well, what do you propose? Would you have the Church water down the Bible and the Prayer Book?"

"No," answered the layman, "our practice lags too far behind our profession. We must get up and close the gap. Our souls are overfed and underworked. The Church is trying to charge batteries that have hardly any outlet for their current. What we think we believe doesn't interest us because we put so little of it to work. The Church ought to put us to work!"

That is exactly what is wrong with organized Christianity today. We are not teaching our people to work. As that famous preacher Charles Spurgeon once said, "We are spending too much time coddling the saints, instead of going out to collar the sinners." Too many people think of the Church as a sort of mutual benefit club, instead of which its founder intended it to be an army out on a crusade to win men and women for the kingdom of God—to recover those who have strayed from the fold, and to make the Gospel known to those who have not heard the story of God's love in Christ Jesus. It is this club idea of the Church that develops the spirit of parochialism and diocesanism, which is the very negation of the teaching of Jesus Christ. The club kind of Church is the sort of institution of which Christ would say "Cut it down; why cumbereth it the ground?"

(Continued on page 7)

THE INDIVIDUAL AND THE MULTITUDE

Jesus sometimes shocked the religious respectability of the people of His time. You have such an occasion recorded in the 15th chapter of St. Luke where we read that the Pharisees and Scribes murmured because He received publicans and sinners. Then Jesus told them three parables, the lost sheep, the lost coin, and the prodigal son. The outstanding truth that our Lord conveyed in these homely stories, was God's love and concern for the individual soul, however far afield that soul may have wandered.

Even in the multitude, Jesus never lost sight of the individual. Here is one illustration. As He walked to the house of Jairus, the people thronged about Him, and suddenly He asked, "Who touched me?" The disciples were surprised at the question, seeing that the crowd was jostling against Him. But He was insistent: "Somebody has touched me." And then came the poor woman in whose soul a movement had taken place which drew power out of Him. That mattered more to Jesus than the mere pressure of the curious mob. Numbers however imposing cannot compensate for lack of individual faith, and personal obedience.

It is a wholesome practice to test the Church today by the example of Jesus Christ in this respect. Where do we stand in regard to it? In the last century, the Church was chiefly concerned with the personal aspect of religion, and did little to develop what is known as a social conscience. Then a reaction set in about the beginning of the present century, with the result that we are now going to the other extreme. In Church assemblies today there is much discussion of social and economic reforms, international relationships, housing conditions, industrial peace, and other like questions. Not one word would I utter in disparagement of all this. Christianity has a social, and national, as well as an individual application. But we do need to be reminded that the Church will not fulfil its mission in the world, nor be faithful to the precept and example of Jesus Christ, if we neglect the personal element in humanity, and the personal aspect of our

religion. The temptation to do so is great, for many of us find it more attractive and easier to set the world right in theory—in a book, or on a platform, or in a pulpit—than to bring ourselves and others individually into the right relationship with God and our fellows. And yet it is eternally true that just as water cannot rise above its own level, so the standard of virtue and happiness in any country cannot be raised above that of the men and women who inhabit it. Alongside all corporate and organized activities for the general good, we must help individual souls to find and serve God. In our enthusiasm for the reform of the social order, and the betterment of the world in general, let us not forget the paramount importance of the personal effort.

That is where the Presiding Bishop of the American Church is giving his people such a splendid lead. His aim is not a Forward Movement after money, or social, or economic reform. It is a Movement to recover the 60,000,000 individuals who have strayed from the fold and are "lost".

Here is what Forward Day by Day has to say on the subject.

"To how many of the 60,000,000 do you suppose a Christian friend has gone and said in effect, 'I am proud of the Gospel. It means everything to me. Won't you come into the Church and share our life with us?'"

"How many out of 60,000,000? If we could know, we might find very few.

"Surely we have reason to be proud of Christ. If we are, we shall be on the lookout to draw someone to Him. That someone already has faith. But he needs an invitation. He needs a welcome. He needs to know. You tell him."

"The first duty of every Christian," said a one time Archbishop of Canterbury, "is to make somebody else Christian." When every professed Christian has had that duty brought home to him, and sets out to put that duty into practice, then and not till then, will we begin effectively to solve our social and economic problems.

Recent Happenings

Rev. T. W. Isherwood for years a professor in Wycliffe College, Toronto, who accepted an appointment three years ago as Vicar of Christ Church, Cloughton, England, has himself escaped enemy action, but the town itself has been seriously damaged by bombs.

A Church of England 100,000 Club has been organized in Toronto, the members of which pledge themselves to support the missionary work of the Church.

Captain Lennox has finished five years as Director of the Church Army in Canada, and has been ordained by the Archbishop of Toronto.

A writer in the London Spectator recalls the fact that Lord Stamp who was killed in a raid on the city of London, had written in a letter some years previously "Nothing but explosives will get me out of Shortlands." That was the name of his London home.

A well known printing establishment in Norway printed 50,000 copies of the Bishops' pastoral letter (against quisling interference with the Church), which the authorities confiscated, after 47,000 had already been distributed. These 47,000 were copied and stenciled until nearly half a million copies had been circulated throughout Norway's countryside.

On April 12th last the Church Missionary Society celebrated its 142nd birthday.

Dr. Waller who is retiring as Principal of Huron College, London, was recently tendered a banquet.

The Duke of Aosta, cousin of the King of Italy, Viceroy and Commander-in-Chief of Ethiopia, now is a prisoner of war in the hands of the British. Before he gave himself up, he stooped, a reporter writes, "and laid his bare palm flat on the soil of Ethiopia." As a burglar compelled by the police to hand back the stolen goods he had been enjoying, this was a bit of sentimental humbug.

Presiding Bishop Tucker has been awarded this year the medal given annually by the Masonic Order for distinguished service in the field of human betterment.

A Westmount Baptist Congregation is reported in a Montreal paper to have had last year a total income of \$23,685 and gave out of that \$7,668 to the missionary work of the Church.

Bishop Manning of New York has just celebrated his 75th birthday, the 50th anniversary of his ordination, and the 20th of his consecration. It was stated that he had baptized nearly 100,000, confirmed 80,000, and ordained 142 candidates to the ministry. One of his chief accomplishments has been the erection of the magnificent Cathedral of St. John the Divine at a cost of about \$15,000,000. The distance from the West doors to the high altar is one-tenth of a mile. In a recent charge to his Synod he said, "America must deliver, at whatever risk, war shipments to Britain and we should now take full and open part in the conflict."

The oft-quoted inscription "Si monumentum quaeris circumspice", over the portico of St. Paul's Cathedral, in honour of Sir Christopher Wren has been destroyed by an air raid.

A MESSAGE TO CANADA FROM TOKYO, JAPAN

I can never forget the wonderful sacrifices what Canadian missionaries have offered for the cause of Christ in Japan.

Canadian missionaries combine admirable quality of the British sincerity with American efficiency. They have been our best friends in schools and religious activities.

Though the momentous difficulties separate us in many ways I never doubt that we Japanese Christians would be able to welcome them back to our shores after the cloud passes by.

I pray for the day of His reign over all be very soon. The wounds of the war disturb me. We have hunged Jesus Christ once more on the Cross. But He assures us that His victory over darkness even in these trouble days.

(Signed) TOYOHICO KAGAWA.



Diocese of Algoma

The thirteenth triennial Synod of the Diocese of Algoma, the first of Bishop Kingston's episcopate, was held on Tuesday the 10th of June, lasting three days. On Monday evening preceding the opening of Synod a laymen's banquet was held, at which the principal speaker was the Right Rev. R. J. Renison, D.D., Rector of St. Paul's, Toronto. The Synod began with a celebration of Holy Communion, at which the Bishop delivered the first part of his charge. At this Service the Rev. W. L. Wright was installed as Dean of the Pro-Cathedral, and the Rev. Richard Haines of Haileybury and the Rev. H. A. Sims of Kirkland Lake were installed as Honorary Canons. At Evensong Bishop Renison preached the sermon. A public meeting was held on the following evening in the interests of the full work of the Church—missionary, educational and social—at which the Rev. Canon Dixon, General Secretary of the M.S.C.C. was the chief speaker.

At the request of the authorities of the Diocese of Northern Michigan, which is at present without a Bishop, the Bishop of Algoma recently administered Confirmation in St. James's Church, Sault Ste. Marie, Michigan. A spirit of fellowship exists between the parishes in the Canadian and American Saults, situated on opposite sides of the St. Mary's River. During the vacancy of the rectorship of the American parish, the Rev. C. F. Hives, Principal of the Shingwauk Indian School, has been in charge of the Services in St. James's Church.

On the evening of the 21st May a happy gathering took place in St. John's Memorial Hall, Sault Ste. Marie, in which the parishioners rejoiced over the burning of the mortgage on the hall, representing the payment of a debt which had been in existence since the erection of the building in 1919.

A very successful annual meeting of the Algoma Diocesan W.A. was held in St. John's parish, North Bay, May 27th to 29th.

Comments Original and Otherwise

(Continued from page 4)

THE NATIONAL COUNCIL OF THE AMERICAN CHURCH

It is the practice of this Council to have a report prepared of the business transacted at each meeting, for publication in the Church papers, a practice which I have long thought might with profit be adopted by the Boards of our General Synod.

At the opening session of the April meeting of this Council, the treasurer announced that the British Missions Fund had been over subscribed in the amount of \$4,000 and that \$304,000 was now either in hand or on its way to England.

A resolution also was unanimously adopted approving closer co-operation between the Church in England and the Church in the United States in regard to missionary work overseas.

JOHN BUCHAN'S LAST NOVEL

In very truth this last novel by John Buchan—*Sick Heart River*—seems like a voice from beyond the veil. There is every evidence that the story is built up out of his own experiences, and in part may be autobiographical. It is a moving vivid story of a man for whom the doctors could do nothing. Instead of idly re-pining he went out to Canada, and there he had his last adventures—adventures which made life worth while. As the result of his experiences we are told that there suddenly broke in upon him a sense of God's mercy that induced in him a tenderness to which he had long been a stranger, and enabled him to spend his remaining strength for the good of others.

The book closes with this paragraph which is so unusual for a novel that I quote it in full.

"When I think of Leithen (the character concerned) I feel triumphant. He fought a good fight, but he hasn't finished his course. I remember what Father Duplessis said—he knew he would die; but he knew also that he would live."

John Buchan—Lord Tweedsmuir—was a great novel writer. He was also a great Christian.

NOT A BIBLE READING PEOPLE

More than once when staying in hotels I have noticed that the Bibles supplied by the Gideons showed no signs of having been used by those who had occupied the bedrooms in which they had been placed. Quite recently I picked up one of these Bibles, and found that the only sign of its having been used, was that the blank page at the front was covered with mathematical calculations, and there was nothing to indicate that these calculations had any connection with Old Testament prophecies. I rather think they concerned some business deal.

Again and again we have been told that the reason the world is in the present mess, is that men have allowed material things to crowd God out of life. I wonder if the use of the Bible as in the case mentioned, is not an illustration of what has happened.

JUST A SCOT WITH A PITCHFORK

I like tremendously that story of David McLean, the Scottish farmer, who armed himself with a pitchfork, and took prisoner the big German Rudolf Hess. Then when the movie men came and asked him to re-enact for the newsreel his part in the capture, replied flatly, "I'm no wantin' to be a film star," and there the matter ended. He did his job and did it well, but he had no intention of putting up a show for audiences to stare at.

I WAS THAT YOUNG MAN

An Archbishop of Paris was preaching to a great congregation in Notre Dame. He told a story of three young men, gay, worldly and godless, who wandered into the Cathedral one day. They watched the people going and coming from the making of their confessions. Two of the three scoffers wagered the third that he would not go and make a bogus confession. He accepted the wager. The priest who listened quickly divined what was happening, and when the feigning penitent had finished he said, "To every confession there is a penance. You see the great crucifix over there? Go to it, kneel down and say three times over as you look up into the face of the Crucified, 'All this You did for me, and I don't care a damn.'" The young man emerged from the confessional box to claim the wager from his two companions, reporting what had happened. "Oh, no," they said, "first complete the penance, and then we will pay the wager." Walking slowly to the quiet corner where stood the crucifix, and looking up from where he knelt into that face with the searching eyes of aggrieved love, he began—"All this You did for me, and I—". He got no further. Tears flooded his eyes, and overflowing ran down his face. His heart was torn by the pain of converting repentance. There the old life ended, and there the new began. "I," said the Archbishop as he finished his sermon, "was that young man."

THE CHURCH IN JAPAN

The triennial General Synod of the Nippon Seikokwai (Holy Catholic Church of Japan) was held last April. It lasted for three days. The authorized delegates consisted of 5 Japanese Bishops, 40 native priests, and 40 laymen. The Synod opened with a celebration of the Holy Communion at 9 a.m. and was presided over by Bishop Naide of Osaka. A resolution was adopted expressing gratitude to the foreign mission boards and the missionaries for their past services and approval of the new religious regulations laid down by the Japanese government. Bishop Naide was elected presiding Bishop, the other candidates being Bishop Sasaki of the former Canadian diocese of Mid-Japan, and Bishop Matsui.

I was particularly interested in the fact that the Synod gave unanimous approval to the creation of a missionary organization for the purpose of carrying on a plan for a nation-wide evangelistic campaign, to commemorate the establishment of the complete self support of the Church.

CHINA—CHRISTIANITY'S OPPORTUNITY

That is the subject of a very interesting editorial in a recent number of *The Living Church*. The Bishop of Anking is quoted as saying that:

"There seems to be a tendency in some quarters at home to consider the mission work in China in a state of suspended animation. This is perhaps not surprising in view of the withdrawal of missionaries from Japan, and the evacuation on the advice of our government of some of the women and children from the occupied areas in China. However, even in occupied China the Church is carrying on and in many places growing; while in 'Free China' there is a witnessing by deed and word to the power of Christ that may mark this as one of the notable periods of Church expansion in China."

Unquestionably these are trying days for the Church, both in Japan and China. The Christians in both countries need the prayers, the sympathy, and the understanding, of their fellow Christians all the world over. I cannot help wondering why when special prayers were recently issued from headquarters in Toronto, that at least one prayer was not included for our daughter Churches in Japan, China and India.

MR. MENZIES AT OTTAWA

According to newspaper reports the Australian Prime Minister Mr. Menzies seems literally to have taken Ottawa by storm on the occasion of his recent visit. He spoke at the Canadian Club and also was given the unusual privilege of addressing the House of Commons. On this latter occasion he gave it as his opinion that: "Nothing else matters except that we should live when this war is over in a free world, in the kind of world in which we want to live."

"What does it matter if we come out into that world bankrupt? What does it matter if we come out into that world with lower standards of material living than we have now? What does it matter if in that world the rich are not so rich? What does it matter if, in the last resort, the business of statesmanship in that new world becomes the business of sharing a new and honorable poverty?"

A local paper commenting editorially on this speech said that:

"Canadians, it is not too much to say, have hungered for such words as came to them from the lips of this man yesterday. They have hungered for the naked truth, for voices that could point to them the peaks of sacrifice; that could bring realization of perils yet point beyond to the everlasting hills. ROBERT GORDON MENZIES did these things for us yesterday; left behind him admiration, gratitude, and a greater courage."

The Difficult Road

By Carol M. Ritchie

We have decided!
We will go together along the difficult road.
Eyes opened, fully aware of the hard, the perilous way, we take this road.

The high and the lowly, the rich and the poor,
the idle and those who toil,
We choose this road.

We have thought deeply, have studied, debated,
listened, and though we shrank from the
evils our eyes beheld,

Yet now we go this road together of our own
free wills.

For we have seen a Vision!

We have heard a Voice!

The road ahead is long and rough:
There are quagmires to flounder through,
And mighty boulders to be removed,
And by-paths to persuade us from our course.

There is the incredible din:
The thunder of guns,
The sinister hiss of bombs,
The shrieks, the moans, on either side.

There is dust, and fog, and smoke
To hide the sun, the moon, the stars—
Even at times to hide this chosen hard road.

(Except for that far-off gleam that
beckons us

Toward the Vision we beheld.)

But at the end of the road is the broken seal of
our Revelation,

Opened that we may catch a glimpse of Brother-
hood—

Not easily won,
Attained only by this sacrificial way.

We have seen Brotherhood far-off in shining
beauty;

We have heard a Voice;

We have felt a warm finger of Truth pointing
the way.

The high and the lowly; the rich and the poor;
The idle and those who have toiled—each has
his part.

There is no one unwanted;
No one not important; no one not of use,
As we struggle along the hard road we have
chosen.

And we will win through at last
And kneel together in Brotherhood.

There may be broken bodies, but there will be
whole high souls

Touched by the glorious light of Truth.

From the four corners of the earth there will
come:

The vanquished,
The innocent dispossessed,
The broken-hearted.

And, strangely, there will be still others:
Those who rode at first after the baying beasts
of war,

Thinking them swift white hounds on the chase
of legitimate quarry
(But who turned at last, having discovered not
hounds but panting, slaving wolves with
greedy blood-shot eyes.)

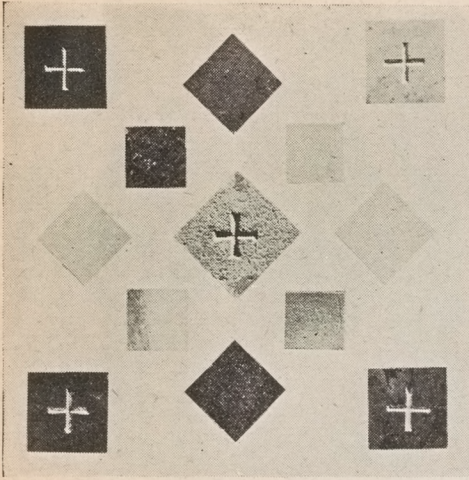
These, too, will come with the others.

After the long anguish,
Along the hard road they will come
To Brotherhood,
To Peace.

—The Living Church.

AN UNIQUE GIFT

Christ Church, Belleville, Ontario, recently received an interesting gift from Mr. John M. Black of Kingston. This is an altar slab of Rutland white marble containing a mosaic of stones from many of Christendom's venerable shrines.



Beginning with the tile in the upper left corner, and, reading by Rows from left to right, the Slab contains: (1) in the First, Third and Fifth Rows, mementos from shrines along one of the paths over which the Apostolic Succession was brought from Jerusalem to Canada, and (2), in the Second and Fourth Rows, tiles representative of the ancient Celtic Churches of Britain, Wales, Ireland and Scotland. The Canterbury Tile in the Third Row is representative of the Anglo-Saxon Church founded by Augustine in 597, and of the Church of England organized by Archbishop Theodore at the Synod of Hertford in 673.

First Row

(LEFT): Santa Croce marble from Jerusalem, the gift in 1936 of the Rev. Canon Herbert Danby, D.D., through the Rev. Jacob Khadder, of St. George's Cathedral, Jerusalem.

(CENTRE): Travertine stone from ancient Rome, the gift in 1933 of Sir David Graham, British Ambassador to Italy, through Mr. Philip Nichols, of the British Embassy in Rome.

(RIGHT): Green marble from the Theatre Antique d'Arles, France, the gift in 1933 of the Hon. Philippe Roy, Canadian High Commissioner to France, through M. Fernand Benoit, Conservateur des Musees d'Arles.

Second Row

(LEFT): Weathered sandstone, from Glastonbury Abbey, the gift in 1924 of the Very Rev. J. Armitage Robinson, Dean of Wells, through the Rev. Lionel S. Lewis, Vicar of Glastonbury.

(RIGHT): Fire-scarred reddish sandstone from St. Asaph's Cathedral, Wales, the gift in 1933 of the Very Rev. J. C. Du Buisson, Dean of St. Asaph.

Third Row

(LEFT): Kentish rag-stone from Canterbury Cathedral, the gift in 1933 of the Very Rev. Hewlett Johnson, Dean of Canterbury.

(CENTRE): Cream-coloured sandstone from the Chapel of Lambeth Palace, the gift in 1933 of the Most Rev. Cosmo Gordon Lang, Lord Archbishop of Canterbury and Primate of All England.

(RIGHT): Purbeck marble from Westminster Abbey, the gift in 1933, of the Very Rev. William Foxley Norris, Dean of Westminster, and Sir Edward Knapp-Fisher, Receiver-General and Chapter Clerk.

Fourth Row

(LEFT): Reddish marble from Armagh Cathedral, the gift in 1924 of the Most Rev. Charles Frederic D'Arcy, Lord Archbishop of Armagh and Primate of All Ireland.

(RIGHT): Green marble from Iona, the gift in 1920 of the Very Rev. Charles Pressley Smith, Rector of Oban, Dean of Argyll and the Isles.

Fifth Row

(LEFT): Native limestone from St. Paul's Church, Halifax, N.S., the gift in 1940 of the Ven. T. W. Savary, Archdeacon of Halifax and Rector of St. Paul's.

(CENTRE): Caen stone from Christ Church Cathedral, Montreal.

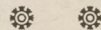
(RIGHT): Native limestone from the Cathedral of St. George the Martyr, Kingston, the gift in 1940 of the Very Rev. W. W. Craig, Dean of Ontario and Rector of Kingston.

Under the Canterbury, Lambeth Palace, and Westminster Abbey tiles, respectively, are the following mementos of the donor's visit to Canterbury on May 14 in the Silver Jubilee Year of the Accession of King George V.

(1) Mortar-encrusted flint from the ruins of St. Augustine's Abbey.

(2) The worn end of a stick of rubbing sandstone found on the marble seat of St. Augustine's Chair in Canterbury Cathedral. It was used in cleaning the Corona in 1935.

(3) Fragment of a Roman tile from St. Martin's church.



RULE OF LIFE FOR THE CLERGY

Believing that a Forward in Service movement begins with the clergy, members of the Oklahoma diocesan clericus, at a recent retreat and meeting with the Rev. Theodore N. Barth of Memphis, voted to approve a rule of life for the clergy. The rule is to be a standard to which Oklahoma clergy will strive to attain, and is subject to revision at the diocesan summer conference.

The rule, similar to that in the diocese of Tennessee, follows:

A half hour of prayer and meditation daily (including Morning Prayer).

Six hours a week for serious reading aside from sermon preparation.

Not less than six hours preparation for each sermon.

A minimum of 12 hours of calling per week. Systematic giving.



JULY

1. Dominion Day.
2. Visitation of the Blessed Virgin Mary.
6. **FOURTH SUNDAY AFTER TRINITY.**
13. **FIFTH SUNDAY AFTER TRINITY.**
15. Swithun, Bishop of Winchester, 862.
20. **SIXTH SUNDAY AFTER TRINITY.**
Margaret, Virgin and Martyr, Antioch, 278.
22. St. Mary Magdalene.
25. **St. James, Apostle and Martyr.**
26. St. Anne.
27. **SEVENTH SUNDAY AFTER TRINITY.**

"LIFT UP YOUR HEARTS"

The garden that I love the best is the garden
of the sky;
There are no lilies half so white as the clouds
that wander by,
No blue-bells have a deeper hue than the high-
ways of the day,
Till roses redden in the West when the sun
has gone away.

And, sweeping down the garden paths, the winds
scoop down and bring
The scent of far sky-meadows where wild birds
on the wing
Like thoughts are flitting here and there in
freedom's ecstasy,
Forgetting all the world below and the nest on
rock and tree.

No power of man can shut me out from the
garden of the sky,
For I can mount on spirit wings where no one
passes by;
I can pluck the hues of morning and wear them
for a crown,
Or lie at ease upon the clouds when the tired
day goes down.

And all the gates are golden gates and fancy
holds the key
And gives me ownership of all above the land
and sea;
I hear no more the noisy world but, guided by a
star,
I drift beneath the dome of night to where
fresh beauties are.

—FREDERICK GEORGE SCOTT.

Quebec, April 2nd, 1941.

GOING INTO THE CHURCH

From the parish paper of a country church I quote the following. Would that all parish papers and all sermons imparted similar much needed information.

If a young man is hoping to be admitted as a minister of religion people have a silly way of saying 'So and so is going into the church.' This is a stupid thing to say because he is in the church already just like all of us.

We come into the church when we are *baptized*, and we tell the whole world that we intend to stay there for the rest of our lives when we are *confirmed*.

At Baptism God takes us when we are very small and says 'this child is mine, and I will give him a gift of spiritual life which nobody can ever take away,' and He says to our godparents 'you must see to it that this spiritual life is properly nourished and cared for by proper teaching and good home life and encouragement.'

At confirmation God sends each one of us out into the world to do His work, and He strengthens and encourages us by giving us the Spirit of our Lord Jesus Christ to dwell in our hearts,

Any Baptized person is in the church.

Every confirmed person is in the church, and has promised to live like a man of God for always.

What about you and me? A lot of us don't seem to know where we are. Are you in the church or out of it? A confirmed person who is not living a proper life as a faithful communicant is like a fish out of water. The proper place for a fish is in the water, and unless he is in plenty of water with the other fish he dies very quickly. It is just the same with the man and woman. We are meant to be in the church, right in it, with God's other children. If we let the Devil or man get us anywhere else we die spiritually.

Where am I? In the Church or out of it?

Have you ever seen a half-dead fish lying on the sea shore, dying to be in the water again? A lot of people's souls are like that aren't they?



"The Old Testament—A Brief Introduction".

Little Books on Religion. 24 pages. S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. Price . . . 6c.

The purpose of this pamphlet is to do for the Old Testament what the former pamphlet does in the matter of the Apocrypha. The reader is informed about the language in which the Old Testament is written, the several classes into which it is usually divided—the Law, the Prophets and the Writings, and the several books that make up each of these divisions.



FOR SALE

1 Cassock, size 40, 2 surplices and one lay reader's badge, Diocese of Toronto. May be purchased singly or together. Make an offer to Church Messenger.



One Communion and Fellowship

"The woman then left her waterpot."

—St. John 4: 28.

But the waterpot was the very thing which had brought her to the well. It was the very thing which she had been so reluctant to part with for the stranger's use. Yet now, in one moment, the first object of her care is forgotten and cast aside, and full of missionary ardour she is hurrying off into the city; and there, in the very place where she was known as a bad character, she seeks to bring the people to a knowledge of the Saviour.

Now, why was this? How shall we account for this sudden interest in what we call Home Mission work? Some would say the woman was crazed. Anyway, some great change must have been wrought in her to make her act in the way she did. Indeed a mighty change had taken place in her. She had been led to know her Saviour and her God. This was now the one absorbing thought upon her heart. Every minor consideration had passed away before the wondrous words she had heard from Christ himself, "I that speak unto thee am He."

There are two ways in which you may seek to displace an affection from the human heart. Either by showing the folly and worthlessness of the present possession, or by holding up some object of such infinitely greater worth, that all is parted with for its attainment. Experience shows us that the latter is the only way to ensure success. It is little use to be continually dwelling on the vanity of the world, its riches, its pleasures, its pursuits. The people of the world will only cling to them the more tenaciously. But let God's people show them that they have something better, that their happiness is a real happiness, then soon will spring up the desire to have at any cost the more substantial blessing which is thus enjoyed.

It was in this manner that our Lord had dealt with the woman at the well. He had shown her how unsatisfying was Jacob's gift, but at the same time He had revealed to her what true religion is. He had shown her the sinfulness of her life, but at the same time He had revealed to her Himself as the Saviour from sin—the Lamb of God that taketh away the sin of the world. It was *then* that the woman left her waterpot.

There are many ways in which we may account for her leaving her waterpot. It may have been kindness to Jesus and His disciples, who were in need of water from the well. She would do anything for One who had done so much for her. It may have been indifference. She thought so little now of what had been her

care. Her heart was full of heavenly concerns. Or, it may have been that the vessel was a hindrance. She now saw that she had a work to do, a mission to perform. She had to let others know of the Saviour she had found—no time was to be lost—there must be no hindrance of her zeal—"The woman then left her waterpot."

Waste not your time in arguing about religion by the well-side—there are souls in darkness in the city close at hand; there are poor to be relieved, sick and sorrowing to be comforted, ignorant to be taught, and little ones to be trained. Realize that you have been brought face to face with the Saviour of the world, though a stranger He appeared to you at first. Your crotchets and your prejudices, your engagements and your hindrances, and all the many trifling concerns that occupied your time and thoughts will be cast away; and full of zeal in the cause of Home Mission work, you will find yourself only anxious to let others know of Jesus. "Come, see a man that told me all things that I ever did. Is not this the Christ?"



PRECIOUS TREASURES SAVED

Some priceless treasures which survived the first fire of London have luckily survived the second. In a brick and iron safe among the ruins of the Church of St. Lawrence Jewry have been discovered unharmed, silver communion plate dating from 1548, the prayer book which Charles II. used when he opened the newly built church in 1678 and a painting by Spagnoletto (The Martyrdom of St. Lawrence), which had been saved by a boy in the Great Fire of 1666. —Bulletins from Britain, No. 20.



Jesus and the woman of Samaria.



Home Horizons

Once again it is the season to put our best thought on the emptying shelves of the jam cupboard. Beginning with pineapple there will be a continuous procession of small fruits which can be stored away. Jelly is our favourite method, and strawberries, raspberries, red currants and black, or any of these in combination make delicious and delicate jellies without benefit of pectin of any sort. A little later, when green apples, especially the wild apples, are available, the pectin from these will stiffen the shape of elderberry, mint and May apple, and later still, of high bush cranberry and rowanberry and wild grape. Our most delectable jellies last season were raspberry and red currant, and raspberry and black currant together. Rowanberry was tancy and an excellent accompaniment to meats of all sorts.

For the families where quantity is a consideration rhubarb is a grand filler and can be combined with pineapple or strawberries most successfully. If the blossom is broken from the rhubarb it can be used all summer and is often a very ready help. The other day we had an excellent pudding of rhubarb with the juice and grated rind of an orange added, sugar, of course and all steamed with a batter made of thick sour cream. Someone told us she made a summer drink from rhubarb cooked with water, then strained, sweetened and orange juice and grated rind added before bottling.

Sour cream is a grand aid to good cooking. In the long ago, at home, our one cow gave too much cream for the table, and not enough to make butter, so there was always enough for cooking. Cakes, muffins, crullers, cottage puddings and steamed puddings, gingerbread, dressings and sauces, all can be made more quickly and easily, and are healthier and better tasting, when made with cream, preferably sour cream. Pasteurized sour cream is not so good either in consistency or flavour, but the natural variety can be eaten on fruit or puddings, and when spread with brown sugar on whole wheat bread appeals to children of all ages.

* * *

Forehanded for the Bridal Shower

While on the subject of jellies and jam perhaps some of you would like to take up a suggestion which is our very own. We got a number of small glasses, such as are used so

generally for orange and other fruit juices, of various shapes and designs, some very gay, but at least six of one sort. Each time jelly or jam was made a glass of each variety was filled until there were several sets of six sorts of jelly, jam, or marmalade, each parawaxed and covered with cellophane. There you had at hand a most acceptable gift for the bride, or a Christmas present, or, if you wished to make some money, an excellent start for a commercial enterprise.

We went to a shower, yesterday, and took as our offering four little Scottie dog glasses, with peach jam, black currant jam, May apple and rowanberry jelly and a fat glass of marmalade which seemed too perfect as it was to disturb and put into smaller glasses.

* * *

Goats and a Garden for Sanctuary

Someone who is very close to the old land and her relatives there, told us of a letter she had just had from a cousin in England. This cousin lives in Tennyson's country, not far from the garden that Maud was asked to walk in, and her own home is not unlike the moated grange, a lovely little place that had been kept in beautiful order by an adequate staff of men and maids. Now, the letter explained, there is one fourteen-year-old maid and one man—of sorts not eligible for other service—to do the house and the emergency vegetable garden. But the letter was not concerned with inadequacies but with activities, of the goats which were being kept for milk, of the food which was being produced, of the several aged cousins who had been given sanctuary and the numerous local duties which were being performed. There was just a hint of pride in the statement that the shell crater in the garden was considerably larger than the shell crater in another cousin's garden! The writer also naively remarked that she had gone up to London for a day "for a rest and change" and had found both. She had found the shops teeming with buyers and life quite normal, although a bus trip to the vicinity of St. Paul's had brought home sad facts.

The Canadian cousin, commenting on this remarkable letter said "Do you wonder we are thankful when we see our sons go over to help people with that spirit? It seems the least we can do."

Bombard Your Sitting Member

Those of us who have no sons to do our piece of war service would do well to bear in mind that at long last the Government has signified its readiness to "accept the services of faithful women". There will probably be delay, irksome, irritating delay, to those who have some training, or the strength and ability to be trained, and the honest desire to help the war effort, but there seems no reason why women generally should not make a determined effort to lessen delay by bombarding their representative in Parliament with a simple statement of facts.

We know that each encounter with German forces has ended in disappointment for our troops because of lack of numbers and lack of equipment. Crete was an epic upon which those old inhabitants of the island who, centuries ago, brought its civilization to a height equal to our own today,—because for a hundred years they had had a constructive peace,—must have beheld with grief and amazement. We could have sustained its freedom, we are told, had our forces and our equipment been greater. We women can work in factories. We can replace men in many everyday duties. The more quickly we do it surely the better. We want to see an end of this horror in our own days, and perhaps even to have a hand in making still another start towards days of constructive toil, honest opportunities, modest rewards and gracious living. So—let us clamour for our part in the conflict.

Those of us beyond, or outside, the realm of active service, have, as one authoritative voice has proclaimed, the important task of right thinking which will create atmosphere, and in large and extended quantities that atmosphere will become morale. If one doubts the importance of that atmosphere think of bombed Britain. Without the spirit which has been displayed the war could not have gone on. We may not entirely understand that spirit but we can do our best to emulate it.

* * *

Books for the Odd Moment

Reading is a rare indulgence during the busy summer days when it is daylight almost until bedtime and the temptation to read in bed until all hours must be sternly repressed.

However "The Crowthers of Bankdam" by Thomas Armstrong, has been the sort of book one could go on with in odd minutes and find the continuity unbroken. For one lives with the Crowthers through three generations of wool industry in the West Riding. There have been numerous stories along this same order—the one in mind is by Phyllis Bentley—and as in the case of all the others, the Crowthers, after great money successes, titles, a Russian princess in the family and a determination to keep away from the old mill, find the pull too great and once more there is a Master of Bankdam in residence. The Simeon Crowther of 1854 is at times repulsively crude, but a shrewd



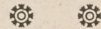
man whose keen judgment lays the foundation of a great business and while succeeding sons and grandsons acquire a thicker and thicker veneer of social graces, none of them has the acumen of the man to whom they owe their advance.

* * *

The other night our water system went wrong and water poured persistently out of a pipe in the cellar. Fear of the effect on the hot water boiler to which the jacket heater was attached, with a good fire burning, made turning off the power seem a bit dangerous, so we decided to telephone Freddy, our ever-present help in emergencies, who lives over the way.

It was very late, the house was in darkness, and Central rang loud and long, but no response. We threw ourselves on Central's sympathy and asked for advice. We got it. Between frequent ringings of Fred's telephone she had the moving picture house paged and the parking lot searched for his well-known car. She made discreet enquiries as to possible visiting spots where Fred might still be found at 11.30, but all to no avail. Finally, in dressing gown and slippers, we crossed the intervening space and attacked the hooked screen back door of Fred's house. That brought results, and very soon a head appeared from an upstairs window, then disappeared to waken Fred himself. As he descended the stairs the telephone shrilled again, and as Fred paused to answer it we heard our own telephone over the way ringing while Brigid dashed down to answer it. Then ensued a conversation in which neither party was quite certain what it was about. However, in the end, Fred realized the lurking presence on his back lawn, advised it merely to turn off the power in the pump house and he would be over in the morning. The running water was merely an overflow because a switch hadn't switched. We didn't tell Central how simple the trouble was in the end, but gratefully thanked her for her vigorous assistance.

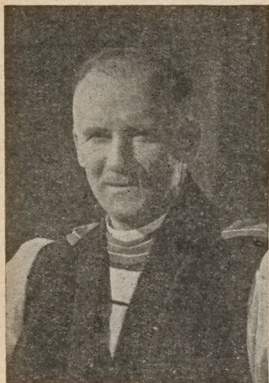
There may be drawbacks to life in the village, but neighbourly friendliness makes up for most of them.



"The Sermon on the Mount". Little Books on Religion. 64 pages. S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. Price 12c.

This much needed and very satisfactory discussion of the several utterances of our Lord in the Sermon on the Mount should prove helpful to any one who is perplexed as to how far these utterances are to be taken in their strict literal meaning. Particularly is that the case in dealing with that subject of retaliation. That section should be read by any one who is troubled in conscience about the subject of war as a matter of settling international disputes.

Diocese of Saskatchewan



A man, almost 70 years of age, was one of seven who were baptized in the Medstead parish recently by the Ven. Archdeacon Holmes. The work here has been in the care of Miss E. Bolton of the S. S. by Post during the winter.

The Loon Lake Church, St. Georges', has been receiving finishing touches which included a permanent fir floor. The re-opening of the church provided

an opportune time to introduce the new hymn book provided by the W.A.

Showers have been held in some parishes for the S. S. by Post workers and many generous offerings in this connection have been made. The workers set out for the season's work in the northlands of the Diocese recently.

The Bishop plans to precede the coming June Synod with a quiet day for the clergy of the Diocese, the evening of which will be set aside for a laymen's conference.



GOSSIP

It would be interesting to trace the use of this word from its original meaning to that which it has now. Its origin appears to be from the Saxon "godsibb"—"god", good, and "sib" or "sibb", peace, adoption, and relation: a Saxon name of a sponsor in Baptism.

But our present concern is with the evil form it now wears, and with the mischief, and oftentimes wickedness, for which it is responsible—for which it is "sponsor".

And it is not a modern vice: the ancients appear to have indulged in it, as we gather from direct and indirect reference to it both in the Old and New Testament. In the Book of Leviticus (xix. 16) we read, "Thou shalt not go up and down as a talebearer among thy people"; and we are familiar with Solomon's language in the Book of Proverbs: "A tale-bearer revealeth secrets," "The words of a tale-bearer are as wounds," "A whisper separateth chief friends," "He that repeateth a matter separateth very friends." And again, in the New Testament, amongst Christians, we find the same evil habit, and both St. Peter and St. Paul strongly condemning it: "Let none of you suffer as a busybody in other men's matters," "We hear there are some which walk among you disorderly . . . are busybodies," "They are tattlers also, and busybodies, speaking things which they ought not." Thus we see clearly that the habit and vice of gossip is of old standing, and one which suits itself to every age. And yet how little people think what harm they are doing when, chatting over their five o'clock tea, they calmly

take away the character of their neighbours and assert as true, "on the very best authority", what in fact, never took place, or, at any rate, had a very different complexion in truth from that with which it was painted at the tea-table. As a rule, this silly, evil habit is found chiefly amongst women, but there is a class of men with whom, though least expected, it is unfortunately found—not, we believe, generally, but in a sufficient number of cases to do untold harm.

If we would just confine ourselves to the good qualities of our neighbours and never repeat an unkind remark, such an example and influence would soon bring forth fruit. We may all profitably exercise self-restraint over our tongue. At the best, it is naturally an "unruly evil"; and, at its worst, it is "full of deadly poison". The prayer, therefore, of all should be: "Set a watch, O Lord, before my mouth; keep the door of my lips."

—Selected.



BOOK REVIEW

The Hereafter in Jewish and Christian Thought, Moorhouse Lectures, 1938, by Charles Venn Pilcher, D.D. (Oxon.). S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. 206 pages. . . . Price \$2.25

This interesting study sets out to explore the ancient and primitive records to discover what they have to say about life after death, the Messianic expectation and the Kingdom of Heaven. It opens with a description of the sources of reference, which, in addition to the Bible, include Jewish, Apocalyptic and Rabbinic literature before and after Christ, together with Persian, Babylonian and Egyptian records.

The chapter on "Messiah" traces the expectation from Babylonia through the Old Testament into the New, touching on the Virgin Birth, pre-existence, kingship and atonement. There is a chapter on Hell and Judgment; on Resurrection in primitive thought, then in Jewish thought and lastly one on Resurrection in Christian thought. This closing chapter is of greatest interest because it makes contact with the modern spiritual conception of Resurrection. One author discovers this spiritual conception in the Old Testament and elsewhere in the records, but especially in the New Testament in St. Paul and through Origen in Christian tradition until it emerges in our own time comparatively free of the material associations of the past.

The book shows wide and exhaustive reading, and the many friends of Dr. Pilcher in Ontario and throughout Canada will delight to share his explorations and profit by his teaching. There is an amazing amount of information collected and presented. How so much could be gathered in such small compass provides, probably, the only ground of criticism. But the reader is not impressed with inadequacy of treatment; on the contrary he is left with a feeling of satisfaction. Every clergyman should read this book, and laymen as well; for it is not beyond easy reach of the average reader. It is simple, direct and holds the attention throughout.

R. C. Blgrave.

One Hundred Years Ago

Halifax Archdeaconry Meeting: On 15 July I was closely and happily engaged with 38 of the Clergy of this Archdeaconry who now happily amount to 50. We had full Service daily: excellent and appropriate sermons by the clergy on the characteristic views and appointments of the Church: six admitted to the orders of the Church: a well attended meeting of the Church Society. (S.P.G. Report, 1842.)

Quebec Cathedral Rectory-House: In a glass-lined cavity of the corner-stone was placed a parchment inscribed as follows: "This stone was laid 12th July, 1841. The lot . . . granted by the Crown, the erection of the Parsonage-House undertaken by the Select Vestry. G. J. Mountain, D.D., Rector, . . . Geo. Mackie, A.B., Curate, T. Trigge, R. Symes, Esqres., Churchwardens." (Eng. Cathedral, by Wurtele.)

Three Rivers' Ordination: 4 July, 1841. To order of deacons Messrs. G. Milne, M.A. (to go to Bay of Chaleur) and G. R. Plees (to Montreal). To order of priests the Rev. C. J. Morris, M.A. (to Portneuf to replace Rev. W. W. Wait); D. B. Parnter (to Huntingdon); W. B. Robinson, Travelling Missionary: to Riv. du Loup where erection of church is in progress. (Quebec Mercury.)

Sherbrooke-Montreal Railway: Geo. Slack, Esq. to Dr. Birch, Harley St., London. We in the townships are trying hard to get a railroad to Montreal under way but are much discouraged by the difficulty of procuring the necessary funds. We have just applied to the Gov't. to grant us the credit of the Province to borrow. (S.P.G. Letters.) 12 years later the Montreal-Portland Railway was opened.

Leeds Parsonage: S.P.G. to Bishop: The Society will grant £500 for Mr. Alexander's house and land. Applicants for missionary employment in British America are on the increase. 19 July, 1841. (Q. D. Archives.)

Lacolle and Napierville: These places are in the great tract of country served by the Rev. W. B. Bond and G. R. Plees who are always in motion. Mr. Bond preaches once every day on the average. Church at Lacolle. Site for one at Napierville promised by Seigneur. At Broome Col. Knowlton offers gift of good parsonage. Congregation will build church. Small new church at L'Acadie. (S.P.G. Report, 1842.)

Trent River: Bishop of Toronto to the Rev. J. Grier. Will have to continue to give some time to the Sidney church until a mission is started at the mouth of the Trent. Comments on the great dearth of clergymen. Is pleased with his success in Belleville. July 14, 1841.

York Mills: Letter to the Rev. Mr. Bartlett. Tells of his recommendation of him to the S.P.G. for transfer from Shanty Bay to St. John's Church, Yonge Street which he considers "one of the most desirable in the diocese." Gives him some advice as to his attitude towards his congregation, personal attire, recreations, etc. July 13, 1841.

Bond of Cornelius VanNostrand, Sam'l Atkinson, D. M. Murray, W. C. Rochfort and D.

Cameron, guaranteeing the payment of £50 annually towards the support of the minister for St. John's Church, Yonge Street, July 3, 1841.

Shanty Bay: Letter to the Rev. F. L. Osler. Will be glad to receive his brother as a candidate for future Orders. Has little hope of relieving him of some of his duties, on account of the scarcity of clergymen. Will have to send Mr. Darby to Shanty Bay for a time to relieve Mr. Bartlett who is to be transferred to the church in Yonge Street which Mr. Matthews used to serve. July 12, 1841.

Ancaster: Letter to the Rev. Wm. McMurray and J. D. Ewart, stating that they may draw for the proceeds of a grant of £150 from the S.P.G., towards the building of their church. July 29, 1841.

Galt: Letter to the Rev. Michael Boomer, Galt. Authorizes Mr. Slade to draw on him for £50, his subscriptions towards building the church in Galt. July 15, 1841.

Manitoulin: Letter to the Hon. S. B. Harrison, notifying him of the resignation of the Rev. Chas. Brough, as missionary to the Indians at Manitoulin Island and suggests the Rev. Francis Augustus O'Meara of Sault Ste. Marie as his successor. July 14, 1841.

Letter, James Hopkirk, Secretary, Government House, to the Bishop of Toronto, stating that the Lt. Governor is pleased to appoint the Rev. Fred'k A. O'Meara as the successor to the Rev. C. C. Brough, Missionary to the Indians at Manitowaning, who has resigned. July 27, 1841. (Strachan Papers in Ont. Archives.)

Winnipeg: The Rev. J. Smithurst to C.M.S. Report of Indian Settlement, July, 1841. (Description of the exemplary death of a baptized Indian.) As I was kneeling by the dying man commending his soul to God, the pealing thunder and rain falling on the bark of the tent rendered my voice inaudible, a solemn scene . . . I was grieved to hear his father say: You talk about your God being so good and powerful yet there is my son and you are not able to obtain help from Him . . . I told him our God was about to take him to a place of happiness . . . I left the tent . . . A person came to tell me he had expired.

Funeral Customs: The Indian custom is to bury the dead as quickly as possible; and so strong is their aversion to see the change which the last enemy produced upon the countenance, that it is the practice, as soon as the person has expired, for the relatives to paint the face red, that the change may not be seen, even during the few hours occupied in making the grave. They then put upon the deceased all his ornaments, and wrap the body in a blanket, together with his hunting and fishing implements. Having placed it in the grave, in a sitting posture, and covered it with earth, they sit in a circle round the grave for about an hour, smoking their pipes; after which some one makes a speech, and then they retire. All the Christian Indians are of course buried in the churchyard after. (C.M.S. Report.)

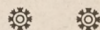
Anglican Youth Surveys Its Task

The Sixth Dominion Biennial Conference of the Anglican Young People's Association was held at Wycliffe College and St. Hilda's College, Toronto, May 27th-31st, in the beautiful surroundings of Queen's Park and Toronto University. Smaller in numbers than the previous Dominion conferences, the meetings left nothing to be desired in the earnestness and keenness of all delegates. There was a minimum of social events and the continuance of many sessions far beyond the scheduled hour with every delegate on the job might set an example to many other conclaves of the Church. The presence and participation of three American visitors representing the youth organizations of the Episcopal Church gave an international aspect to the conference and the attendance of Sgt. Harry Walsh of the R.A.A.F. from Sydney Diocese and the frequent references to the growth of the A.Y.P.A. in Great Britain reminded us of the place of Christian youth in the wider field of our Empire.

The keynote of the deliberations was struck by that strong friend of youth, Bishop Kingston of Algoma, in his sermon at the opening Service in the Church of the Redeemer, in which His Grace the Primate also took part, when preaching on "Adventuring for Christ and His Church" he declared "This is no time for tepid commonplaces but for a fiery cross and this goes forth into a world when an intellect and an imagination and a will and a soul are set on fire for God." Three hours each morning were given to group discussions and the lengthy afternoon and evening sessions to such practical and perennial problems as leadership and membership training, Junior A.Y.P.A., 'Alumni' groups, and our missionary obligations, which were recognised as including specifically and primarily our meeting the challenge of the present apportionment appeal and assisting financially the work of the Sunday School by Post. "Beliefs that Matter", "Courageous Living", "My Faith in Action in the World", the discussion headings were lucidly brought before the delegates by the Rev. Dr. G. B. Snell, Mr. A. Bone, and the Rev. H. E. Dysart. Besides finding a place in the heads and notebooks of the young people for transmission to the 25,000 constituency, which they represent in the Dominion, the findings of these groups were crystallized in certain resolutions on which action should follow: (1) that the A.Y.P.A. sponsor and develop teacher training classes to improve their leadership in our Sunday Schools and mid-week groups; (2) that members offer their assistance as sponsors or mentors of newly confirmed members of the Church; (3) that branches study the matter of social hygiene under capable leadership and assist efforts being made requiring pre-marital medical tests in all provinces; (4) that in view of the serious effect, both moral and economic, of the liquor problem upon Canada's war effort the Social Service Committee of the Dominion Council go into the matter of liquor control and recommend to branches that temperance be intelligently studied.

On what maybe called the interior economy of the Association certain practical measures were adopted to strengthen the authority of the various councils from the Dominion downwards with a view to a more efficient functioning of all work undertaken. Here as throughout the entire conference no note of sectionalism was heard, but every delegate whether from the East or West seemed intent on formulating definite plans both spiritual and practical to more fully implement the unity and solidarity of the Church as the Body of Christ.

At the concluding banquet, attended by some three hundred members, Tim Regan, the retiring Dominion president was chairman and the programme included the presentation of Life Memberships to Charlie Belliss, Rev. A. Harding Priest, and Norman Southcott (in absentia) and the handing over by Norman Wadhams to Mr. Justice Ford of the Red Cross Society of a cheque for \$1750, representing a second ambulance donated by the members. The banquet speaker, the Hon. G. Howard Ferguson, from his wide experience as a former premier of Ontario and Canadian High Commissioner in London, gave a vivid and human picture of the unifying forces in the civilization of the British Empire, the home and the Church, whose sanctity and honour the members pledged themselves to uphold in the concluding act of the 1941 Dominion Conference.



QUEBEC POLITICIANS

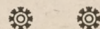
The Legislature of the Province of Quebec on the very eve of prorogation, rushed through a bill to increase the indemnity of the members from \$2,500 to \$3,000 a year. In the Province of Ontario the members have to try and get along on \$2,000 for the services they render to the Province.

On more than one occasion in the past months the Prime Minister of Quebec has given expression to splendid ideals. It is not quite easy to reconcile this salary grab with some of those expressions.



LOST

Recently there came into our possession, a stole which is reported to have been found on the highway. Anyone losing this stole can have the same by applying to The Church Messenger, 604 Jarvis St., Toronto.



WORDS OF WISDOM

Show me the man you honour; I know by that symptom better than by any other, what kind of man you are yourself; for you show me what your ideal of manhood is, what kind of a man you long to be.—*Carlyle*.

Diocese of Quebec

The Bishop is visiting St. Clement's Mission on the North Shore of the Gulf of St. Lawrence this summer and will be accompanied by a chaplain as he makes a two hundred and fifty mile tour of the Coast Line in the thirty-five foot mission launch named "The Glad Tidings". The event is being eagerly looked forward to by the Church people of the mission who, in places, still keep up the northland custom of firing off muskats as a salute to the Apostle of Peace when he pays them his biennial visit. Though not much can be said of the commercial prosperity of these fishermen, whose interests are so largely in the hands of the Diocese, and who are hardly hit by the disappearance of European markets for their codfish, yet spiritually the mission has always stood out as a home of faith. In simple trust, like those who heard, beside the Syrian sea, the gracious calling of the Lord, they too, like them, without a word rise up and follow thee—are words that are not inapplicable to the members of St. Clement's Mission.



Other addresses included such titles as these: "Someone Behind the World", "How God Makes Himself Known", "What Do We Learn About God from Jesus Christ?", "The Holy Spirit", "The Ever Growing Body of Christ", etc. and concludes with an "After Confirmation"

address.

In the matter of Confirmation instruction there is a long list of books to choose from, but it would not be easy to find one that contained more helpful material than is to be found here, provided the young people have reached the middle teen-age which the author evidently had in view. In any case it should be a very useful book for any man who is faced with the responsibility of preparing young people for Confirmation.

❁ ❁

"Talks in Preparation for Confirmation" by R. W. Howard. 163 pages. S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. Price . . . \$1.20

As indicated by the title, this book of instruction for Confirmation candidates is made up of addresses actually given in a boys' school, and are a verbatim report of the talks as they were delivered. In the Foreword the important fact is pointed out that effective religious work can only be built upon the basis of genuinely Christian homes, where the personal influence of the parents tells strongly for Christ.

The instruction commences with a talk about the meaning and purpose of Confirmation which is thus explained. "On the one side, the boy declares to the world that he wants to follow Christ and to serve Him—he stretches out his hand as it were, to, God, pledging his allegiance to Him. And on the other side, God, so to speak, stretches out his hand to the boy, and accepts his allegiance and friendship and offers him new strength, and friendship, and help, in his daily life, and above all, the help of His Holy Spirit in a newer and deeper way than ever before."

PARTY BEFORE COUNTRY

Mrs. Roosevelt, we read, was "saddened and astonished" at the lack of applause from the Republican section, when the President addressed the Congress of the United States on the present war situation. As I read the comments of these Senators as published in the daily papers, I could not help thinking that there was considerable ground for that disappointment. The Republican candidate in the last election, however showed that he did not belong to that crowd. Said Mr. Wilkie: "I who opposed Franklyn Roosevelt call upon all Americans to give him such power in this most severe crisis I believe, in the history of America, so that we can debate with him again in another free election."

Just before he left for England, Mr. Wilkie had an interview with the President, who gave him a letter to Prime Minister Churchill. What a splendid example for some other politicians, both in the United States and in Canada. Four years hence the Democrats will find it difficult to find a candidate who will be able to defeat Mr. Wendell Wilkie.

SUNDAY SCHOOLS

should begin their winter's work at the same time as the day schools. The G.B.R.E. literature is prepared for Sept. 14th except the Beginners' Text Books, etc.

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Course 5—Love and Worship.

JUNIOR

Course 8—The Christian and His Guide.

SENIOR

Course 11—The Christian's Loyalty to His Church.

JUNIOR BIBLE CLASS

Course 14—The Christian's Master.

YOUNG PEOPLE'S BIBLE CLASS

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seems little doubt that too little time is devoted to the task of religious instruction, and in the busy round of parish life Confirmation classes often afford the only opportunity for such study during the year, apart from the work of the Sunday Schools.

We are happy to be able to report that our Missionary Apportionment for the first half of the year has been met in full, but the next six months contain two holiday months and our task will, in consequence, be more difficult. Let us not forget, therefore, that in raising this apportionment we are not only facing our duty to the Church as a whole but we are keeping a promise to the Old Country that we will not let any of our work fail through lack of the money with which they have supplied us in the years before the war.

From Sunday, July 20th, to Sunday, August 10th, the services will be taken by the Rev. J. J. Evans of All Saints' Church, Castor. Mr. and Mrs. Evans will be staying in the rectory, and we hope that they will enjoy their time in the city.

CHRIST CHURCH

The Rev. Canon G. P. Gower

The month of June brings to a close a season's activities, and our thoughts turn to the great out-of-doors. It is our sincere wish that everyone may reap the fullest advantage from the holiday season and have happy times in this lovely country. To all who have helped in any way with the work and maintenance of the parish we offer a grateful word of praise and thanks.

We have set ourselves the objective of paying our Apportionment in full, as it falls due every quarter. Missionary givings have been nearly doubled this year, but we are still far behind the place where we can say our "Red Side" from the envelopes cover the amount asked of us. Thanks to the enthusiasm of those who promoted the Calendar scheme, we shall be able to make our second quarter's payment of \$330 in full.

Missionary givings in England in 1940 were greater than in 1939. Why can not we equal such an example.

Fifty Sunday School pupils wrote the G.B.R.E. examination, of whom forty passed. This is the largest number yet who have written and the results are very good. To the teachers of both Sunday Schools we extend this word of appreciation for the year's work so faithfully carried out.

The afternoon Sunday School completed the year's work with a Flower Sunday, on June 15th, and a picnic on Saturday, June 21st. The flowers were placed on the large cross constructed for the purpose, and when all had been arranged it presented a beautiful display of colors. The flowers were afterwards taken to the hospital.

Some very interesting services were held during the month. On Sunday, June 8th, 125 officers and men of the Royal Naval Volunteer Reserve attended in parade. The sailor boys looked very smart in their uniforms and are a credit to those who train them. On June 22nd the Scouts, Guides, Cubs and Brownies paraded at the morning service. The Colour Party was present and the flags were placed in the Sanctuary.

The last Sunday in the month was set aside as Dedication Sunday when a call went out from the National leaders, both Church and State, to remember the Country and our Empire and its needs.

The Christ Church War Work Group held a very successful tea on Wednesday, June 25th, when a display of garments for victims of bombed out areas was presented. Those who attended gave very liberally and \$40 was added to the funds. The bales of clothing are sent direct to a specific area and the articles are distributed by a local organization.

We should like to congratulate Mr. Jim Banford, our former Cub Master, on his promotion in the Air Force. Jim is now instructing at McLeod; also, Mr. Jack Reilly, Mr. John Turner, Mr. Nolan Henderson—all of whom have their "wings" in the R.C.A.F.; and Mr. Lawrence Swingle, whose job as Wireless Instructor is a reward for diligence and keenness. To these members of Christ Church Young Men's Club we send hearty greetings.

While the "cup of blessing" may and often does run over I doubt if the "cup of suffering" is ever more than filled to the brim.

HOLY TRINITY

The Rev. Canon G. G. Reynolds

Notes from the Rectory

June has been a busy month in Holy Trinity Parish. All organizations have been putting on pre-holiday activities and holding meetings.

Nine infant baptisms and one adult, five weddings, and one funeral, show a healthy record for the month.

We have had Canon J. W. Macdonald as a visiting preacher from Wycliffe College, Toronto, and a Church Parade of the South Edmonton Veteran's Volunteer Reserve, of which the Rector is Chaplain. Next Sunday evening, June 29th, we are to have a Church Parade of Acacia Lodge, A.F. & A.M., of which the Rector is a member.

The Rev. N. J. Godkin is a most valued Assistant and has systematically visited the districts north of 88th Avenue in Garneau and Strathcona, parts of the parish.

The Rector is steadily improving in health and every week enables him to do a little more than the week before.

The holiday season is now beginning. The Organist, Mr. H. Wild, will take his holiday at Seba for the first three weeks in July, and Mr. Fred Brown will take over the organ.

We wish all our people a good holiday in July and August, and we know that they will not neglect to support and attend their church as much as possible during the holiday months.

Women's Auxiliary

The Quarterly Board Meeting was held in St. Faith's on Friday, May 30th. Our delegate was Mrs. F. S. Wright, who gave us a very well-written and interesting account of all that took place at the meeting. The special speaker was a missionary from India.

The W.A. held their Garden Party at the home of Mr. and Mrs. T. W. Bull, of 10433 Saskatchewan Drive. The weather was perfect, and the garden was looking very lovely. Small tea-tables were scattered over the lawn, and there was a constant stream of callers, who enjoyed cups of tea, and a social chat with friends. Ice cream and soft drinks were in great demand and the home cooking table was well patronized. A short meeting was held at the close, when on counting up our receipts for the afternoon, we had over \$50.00. We are able to pay our second installment of our Pledges, and still have a small balance. There will be no more

meetings until September, when our first activity will be a weiner roast at the farm home of Mr. and Mrs. H. Wonnacott.

The Red Cross meetings in connection with Holy Trinity W.A., which meet every Thursday at the home of Mrs. W. L. May, will continue to meet during the holidays.

Parish Guild

A very successful Garden Party was held at the beautiful scenic home of Mrs. Harold L. Hawe, Windsor Park, on Wednesday, June 18th. Mrs. Stephens, Mrs. Rich, Mrs. Proctor, and Mrs. Templeton were conveners.

The Guild will have charge of the lunch and home-cooking stall at the Market Square Building on Saturday, September 20th.

During the first six months of the year the Guild have donated the sum of \$250.00 to be applied on the church mortgage.

The first fall meeting will be held at the home of Mrs. P. S. Warren.

Choir

The Choir would like to take this opportunity of welcoming the Rev. N. J. Godkin, as Assistant to Canon G. G. Reynolds in the Parish.

There has been no social activity in the choir this month as yet, but plans are being made for a breaking-up party to be held Thursday, June 26th, following choir practice. This will conclude choir practices for the summer months, but the choir will attend the regular church services as usual, during July and August.

Sunday School

Prizes were presented to the winners of the main Sunday School during the regular morning church service last Sunday, June 22nd.

The results of the recent G.B.R.E. examinations, which were held recently, show that thirty-eight pupils passed out of forty-six.

We are glad to report that Mrs. Tingle and Mr. Sam Clarke are feeling better again.

Sunday School is now over once again until classes resume in early September.

ST. MARK'S

The Rev. A. Elliott

The annual meeting of St. Mark's Church was held early in June with a fair turn out of parishioners. The reports of the various organizations were very encouraging, all showing a credit balance.

L. H. Bladon was again returned to the position of People's Warden, with several new names on the vestry. Rev. Elliott chose Mr. F. Hayden as his warden.

The Sunday School will be holding their annual picnic the last Saturday in June, which as usual promises to be well attended.

Service will be held in the church on Sunday, June 29th. The Brownies will parade.

Services will be discontinued during July and August.

The W.A. held a June tea in the parish hall, on Wednesday the 18th, which unfortunately proved to be a rainy day but those who did brave the rain drops spent a very enjoyable afternoon.

Confirmation classes are held each Tuesday evening in the vestry room. Any other candidates' names are to be handed to Rev. Elliott.

The Induction Service held the 22nd of June at the evening service was very well attended. Many new and old familiar faces were noticed. We wish to take this opportunity to thank the men of

St. Peter's choir who gave their moral and choral support to help the success of the service.

The Young Women's Group held a very enjoyable meeting at the home of Jasmine Lawrence on June 18th. Mrs. Elliott was made Honorary President of the group, and Vera Roup was given a handkerchief shower. It was decided to hold meetings during the summer with the July meeting taking the form of a supper meeting.

The members gathered with the choir at the station on Saturday, June 21st, to bid farewell to Vera Roup, who left for Halifax to join her husband who is stationed there.

Girl Guides

Another exciting term is again drawing to a close and the 15th Edmonton Girl Guide Company are again eagerly looking forward to vacation time, which is really well deserved. The Guides have made splendid progress during the past year, a progress which we hope will steadily grow as time goes on. The roll call has beat all records in the history of St. Mark's Guides, which is something to be very proud of.

Since our last publication we have more or less been winding up our year's activities. On May 26th, we held our annual Mother and Daughter Banquet, when seventy-five mothers, Guides and several honored guests were present. The evening proved very entertaining when Mr. J. Weber very kindly gave of his valuable time to show us some colored films on his trip through the United States, and Edmonton's favorite hiking spot, that of White Mud Creek. This same evening ten new Guides were enrolled and twelve one-year, and three five-year service stars were issued to deserving members.

Our last meeting was to be spent in the form of a hike but owing to rain, we had a party instead, when Guides played many games and ate marshmallows, which should have been roasted.

We wish to thank Sgt. Folley and Mrs. W. Fleming for kindly giving up their time to help the Girls with their First Aid and Knitting. Their services were enjoyed and appreciated deeply by the Company. May we also extend our thanks to the various organizations of St. Mark's Church for their help and encouragement during the past year.

Our meetings will commence on September 8th at 7.00 p.m. and will continue so, until further notice. Interested visitors will be heartily welcomed at any time.

ST. STEPHEN'S

St. Stephen's, St. Matthew's Mission, and St. Michael and All Angels.

The Rev. J. C. Matthews

Very many most grateful thanks for the kind enquiries and very welcome help during the time of my recent sickness. The Bishop has given me permission to take a two months' holiday, so as to be all set up again by September. I will try to make arrangements for the carrying on of services, etc., while I am away. Mrs. Tucker will be in the rectory and will reply to telephone calls and take messages and get in touch with one of the clergy in case of any emergency.

On June the 8th the Bishop held a Confirmation at St. Stephen's, when seventeen candidates were confirmed. At the close of the service the Bishop licensed Mr. Harold Weir to be a Lay Reader in St. Stephen's Parish. Mr. Weir has been preaching lately at the 11 a.m. service and will I am sure be a great help to us all.

The Altar Guild presented a white stole to one of the deacons at the recent ordination.

Mrs. Poulson who has been for years one of the W.A. members at St. Matthew's Mission has gone to live at the Coast. We shall miss her very much. She had a good heart and moreover a very good head which she used to great advantage for the Mission. A farewell party was held for her at the Mission when members of the W.A. gathered to gether with some special friends, including Sister Isabel and Sister Lillas. A very nice Prayer and Hymn Book was presented to Mrs. Poulson as a parting gift.

The St. Matthew's W.A. members are missing Sister Dorothea and praying for her speedy recovery.

The Young Mothers' Club held a whist drive on the 17th to raise funds for the Sunday School picnic.

Wedding: On Wednesday, June 25th, Melvin Albert Rowe and Iris May Pridmore were married at 8 p.m. The choir was in attendance and the church filled with friends. During the signing of the Register a beautiful solo was sung by John New, one of the choir boys from All Saints. The bride looked lovely and was attended by two maids of honour—Maryla Fleming and Helen Smith.

Gorden Rowe was best man. After service a reception was held in the Pridmore home where about fifty guests assembled. It was nice to see Lawrence Pridmore who had arrived in time for the wedding from Halifax. He was in Naval uniform. Mr. Standers, who comes from the same part of the Old Coutry as Mr. Pridmore, was there with Mrs. Standers. Both the church and the reception room were decorated with many peony blooms. Mr. Primeau proposed the health of the bride and bridegroom. Many beautiful and useful presents have been showered on the young people for their new home. St. Stephen's wishes them "good luck in the name of the Lord."

Junior Sunday School

We are closing the Junior School for the months of July and August. Margaret Wilson won the prize for the best attendance; she is one of our youngest children, and with the exception of two Sundays when she was in quarantine, has attended every Sunday since the end of last summer.

Junior Church Choir

The children are coming along well, and are quite a help in our church morning services. They put on a 20-minute program at a concert, held recently and a wonderful reception, and did splendid work.

Altar Guild

We should be glad of flowers for the altar during the summer months. Although most activities close down through the summer our altar and chancel work must still be well looked after. Any flowers should be sent to the rectory on Saturdays before 1 p.m.

Rural Deanery of Wainwright

ST. MATTHEW'S, VIKING

The Rev. Cyril Clarke

The Feast of St. John the Baptist will long be remembered by the members of the W.A. in this Deanery and others who came from miles around to

attend the Deanery Convention. 'Twas a warm day but not so warm as the welcome given to the Bishop on this his first visit to Viking.

The day began with Holy Communion which was said by the Bishop, the Vicar assisting. After the Celebration all adjourned to the parish hall where an address of welcome was given by Mrs. D. Scott, President of the Viking Branch.

During the afternoon the Bishop was able to see the sights of the town, which included a visit to the hospital—a visit greatly appreciated by the matron and staff.

At 4 p.m. his Lordship delivered an address to the assembled members, which was both meaty and to the point. A vicar sometimes feels that his people must consider him to be a peculiar being when he is so often trying to point the way to higher levels—in thought and action. It was therefore good to hear the chief shepherd of the Diocese using the same kind of language.

And so the day came to an end with the ever-refreshing cup of tea and a sincere "come back soon."

To the W.A. of Viking we say "well done" for making it possible to provide such a pleasant day for the members of the Deanery and for those who came from Edmonton. And neither do we forget those ladies who worked in the heat of the day in the heat of the kitchen. These workers are too often forgotten! as are those who spend hours washing floors!

The attendance at the services have been extremely good during the month of June. But there are still vacant seats which should be occupied, especially in these days. If we cannot feel the nearness of God, let us at least thank Someone for the blessings we enjoy. In the words of the old hymn: "Count them," and ask from whence do they come.

Cromer: The Vicar held his first service in the school house on June 1st. Until further notice services will be held here on the 1st Sunday in each month (except August).

Holy Baptism: Marleen Marguerite Hornberger, June 24th, 1941.

The Vicar will take his holidays in August and will be away on the 1st, 2nd and 5th Sundays. Services will be held as usual on the 3rd and 4th Sundays. I am hoping to obtain help for the three Sundays when I am away.

HOLY TRINITY, TOFIELD

The Rev. Cyril Clarke

The Senior W.A. met at the home of Mrs. J. W. Robinson, on June 5th, with eleven present. Dues, donations and travelling basket receipts amounted to five dollars. Members were reminded of the W.A. Deanery meeting to be held on June 24th at Viking, and some are planning to go by train. Mrs. Robinson reported briefly on the Board Meeting, held at St. Faith's, on May 30th, and Mrs. Baptist took charge of the Missionary topic. Among other business arrangements were made for the Strawberry Tea and Sale of Home Cooking to be held at the home of Mrs. McCarthy, on June 12th. In spite of a hot and windy day this event proved successful.

Junior W.A.: During the month the Junior bale was sent to the Dorcas Secretary, Mrs. Wilson, Edmonton. On May 31st instead of the usual meeting a picnic lunch was held at the J. W. Robinson home, in honor of Miss Doris Coatta, a

former Junior, now living in Toronto. Doris is a granddaughter of Mrs. Martindale, a Life Member of the W.A., formerly of Edmonton, but now living at the Coast. A delightful time was spent outdoors and many former pleasant experiences were recalled.

Church services have been held regularly. On Sunday, June 15th, Rev. and Mrs. Burknall visited here, and held services in various districts here. Rev. Burknall, who is District Secretary of the British and Foreign Bible Society, gave an interesting address to the congregation at Lindbrook at 3 p.m., and at Holy Trinity, Tofield at 7.30 p.m. The attendance at Lindbrook was disappointing, but the enthusiasm and interest of those present compensated for the lack of numbers.

We were glad to welcome Marjorie Bailey home again after undergoing an appendix operation at the Royal Alexandra Hospital recently.

Last week Mr. Parscliffe and Mr. Robinson added two coats of paint to the exterior of the church hall, and Mr. McCarthy set out some annuals.

Rural Deanery of Wetaskiwin

CAMROSE

The W.A. held a very successful rummage sale on 31st May. Thanks to Mrs. Veal and Mrs. Studholme for taking charge, and to those who donated things.

We have said "good-bye" to Mr. and Mrs. Dalzell who have gone to the Coast to live. As far as the Church and W.A. are concerned we have lost loyal and devoted workers, they were linked closely to every part. We hope that they will find a niche in which they will feel at home. There is always a Master to serve, and a Christ to lead. As a parting gift to the Church, they gave a large family Bible for the Lectern. Members of the W.A. and Vestry surprised Mr. and Mrs. Dalzell on their last night in town, and with a short speech, expressing exactly what everyone was feeling, Mr. Grafton presented Mrs. Dalzell with a lovely Prayer and Hymn Book, and Mr. Dalzell with a pipe.

The A.Y.P.A. held a military whist early in June, which was enjoyed by all.

Heard recently: "Thou preparest a Table before me in the presence of mine enemies." There are enemies of the spirit, of the mind, and in the physical realm, but always there is the Table spread, where Christ becomes our Host as well as our Shepherd and Friend. Wonderful thought! Only One Who had suffered could know how to bring strength and healing.

Baptism: Walter Arthur Dewhurst, June 2nd; Gordon Francis Anderson, June 22nd.

Burial: Mrs. E. Coleridge Roper, on the 12th June. "Until the day breaks, and the shadows flee away."

The Choir and Group will miss Miss Humphrey, for she was faithful to both. Mrs. Grafton gave a party at which Miss Humphrey was the guest of honor, and on behalf of the Group, our Rector presented her with a bon-bon dish. The choir also remembered her.

ST. JOHN'S, SEDGEWICK

The Rev. C. E. F. Wolff

The Rev. C. E. F. Wolff arrived in the parish on June 3rd, and held his first service on the following Sunday.

On Wednesday, June 11th, the annual Deanery W.A. Convention was held in Sedgewick. In the evening the Bishop Inducted our new Vicar. It might be of interest to know that this was the first Induction service to be held by our Bishop. An account of these two events is to be found elsewhere.

We were very pleased to receive our new Bishop on June 11th. Bishop Barfoot was no stranger to Sedgewick, having visited the parish some years ago. The parishioners were given an opportunity of meeting him in the evening of his visit at a parochial reception, held at the residence of Mrs. Ambrose.

Our girls' choir is again on duty. In this connection we should say how pleased we are to hear that Joyce Young is making a good recovery from her recent illness.

The Sunday School will close for the months of July and August.

ST. GEORGE'S, KILLAM

The Rev. C. E. F. Wolff

The new Vicar held his first service in St. George's Church on June 8th. After the evening service on June 15th a parochial reception for Mr. and Mrs. Wolff was held at the residence of Mrs. Neely.

We regret to report that Mrs. Large and family are leaving the parish. We wish them every happiness in their new home.

ALL SAINTS', LOUGHEED

The Rev. C. E. F. Wolff

The parish welcomed its new Vicar on June 8th, when he conducted his first service.

Church attendance seems to be improving. We hope that it will continue to grow.

Schedule of services for July:

July 13th:	11.00 a.m., Killam. 7.30 p.m., Sedgewick.
July 20th:	11.00 a.m., Sedgewick. 3.00 p.m., Lougheed. 7.30 p.m., Killam.
July 27th:	9.30 a.m., Killam. 11.00 a.m., Lougheed. 7.30 p.m., Sedgewick.

The Vicar will be away from the parish from July 7th to the 14th, attending the Diocesan Summer School.

Rural Deanery of Pembina

ONOWAY

Miss Onions

We were very pleased to welcome the Bishop on his first visit to Onoway, June 15th. An informal reception was held in the parish hall, on Saturday evening, June 14th, under the auspices of the W.A.

The services at Onoway and Brookdale on Sunday were very well attended, and the message given by the Bishop at the Confirmation was an inspiration to us all. We enjoyed his Lordship's visit to the parish very much and shall look forward to next time.

The Guides attended the East Edmonton District Rally at Borden Park, on June 7th, and very much enjoyed their day's outing.

Camps: Arrangements have been made to hold our annual Church camps at Kapasiwin again this year and the dates are as follows:

Girls—from July 15th to July 23rd.

Boys—from July 24th to August 1st.

We are looking forward to having with us boys and girls from Drayton Valley, Jasper and Mayerthorpe, and three girls from St. Michael's Parish in North Edmonton.

There have been some requests for a mothers' camp again this year. If this is really desired we will try to arrange for a few days sometime in August.

Holy Baptism: Gerald Bulmer, James Graham Scott, Grace Scott, and Muriel Mary Wood, at Abbewood, on June 8th.

Confirmation: In St. John's Church, Onoway, on June 15th, Milton Armitstead, Edwin Dales, Rodney Parker, Billy Rowbotham, George Rowbotham, James Scott, Eleanor Borte, Mary Roberte, Joyce Caswell, Margaret Dixon, Joan Rowbotham, Phyllis Taylor, Muriel Wood.

Burial: On June 27th, James Empson.

COAL BRANCH MISSION

The Rev. L. A. Bralant

Since taking up my new work here I have been mainly occupied in getting to know people, and all over the Branch people have been kind and friendly. Services have been conducted at all points, but congregations are not large, chiefly owing to the fact that many are away on holidays at this time of the year. To those who are away or anticipating their holidays soon, we wish a very happy time of refreshment of mind, body, and spirit. Whilst we may leave everything else behind us, we cannot leave our souls and they need daily nourishment from prayer and meditation just as our bodies need food to sustain them.

At Cadomin we have material on hand for the construction of a garage. It now awaits willing hands to build it. We hope this will be accomplished very soon, and our thanks are due to those faithful few who are always ready to step forward and give their service as well as their cash to these projects.

It is pleasing to note that the ladies at Mountain Park have now been able to clear all debt in connection with the church. We earnestly hope that many will come forward and worship with us in

this beautiful little house of God, and come to learn that the real Church of Jesus Christ is a spiritual organism—the company of all faithful believers.

Owing to the precarious state of the floor at the church in Luscar, it would seem that other accommodation will soon have to be found. The ladies here are alive to the situation and are putting by a reserve for this purpose.

The prayers of readers are earnestly desired for the work in the Coal Branch. Difficulties and sin abound, but we have the triumphant note sounded by St. Paul, that, "Where sin abounded, grace did much more abound." As the hearts of men and women are touched by the grace of God and they respond, all these difficulties resolve themselves. Our chief aim, therefore, ever be to present Jesus to men and win them to Him.

The Rural Deanery of Vermilion

CLANDONALD, LANDONVILLE,

IRWINVILLE, TRING

The Rev. F. A. Peake

Services were re-commenced on June 15th when the parishioners at Landonville and Clandonald welcomed their new incumbent. The congregations were good as were those at Tring and Irwinville on the following Sunday. It is hoped to adopt a regular schedule of services immediately after the Diocesan Summer School.

Mrs. Hollinbeck is at present away at the Coast, recuperating, and will we trust soon be fit and well in our midst once more. In her absence Miss Doris Roe is helping with St. Mary's Sunday School.

Tentative plans are being laid for a Church Vacation School to be held in Clandonald, during the last week in July. Such an effort forms a valuable supplement to the work of the Sunday School and deserves the cordial co-operation of parents and children alike.

Classes in preparation for the Sacrament of Confirmation will be begun in the parish in the near future. It appears necessary to hold these classes now, rather than in the winter, which would normally be the case, as a number of our young people anticipate leaving Clandonald either to continue their education or to join the active services later on.

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